

Girded Shofar

CALENDAR

The Ancient rules of Calendation from Biblical times, reconstructed and confirmed through scripture, history, astronomy and agriculture.

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PASSOVER

Detailed Chronology of the events of Jesus last week of ministry leading to His death April 27, 31 A.D. with a reconciliation of the gospel accounts.

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editorial

The Need for Consistent and Harmonious Calendar Rules

I first came to study the Feasts when I was a youth leader in 2005. In one of my weekly Bible studies was a young girl who came from a Worldwide Church of God background. Her questions led me to investigate the Feasts and through that study, I came to accept that the Feasts and the New Moons remained times God wished to bless His people.

As I came to look to fellowship with others who had embraced the Appointed Times of Scripture, I could not find much of a community in Australia. As I searched the internet, I began to discover that there were believers scattered throughout the world, but one thing which struck me fairly quickly was the lack of unity over how to reckon the calendar.

Some argue for calculation, others for observation. Some are heavily invested in the barley harvest season in Palestine, others prefer God's clock in the heavens. Some prefer to go by Jerusalem time, or Jerusalem reckoning, others use local reckoning. Some prefer conjunction, others the visible crescent and a few even use the full moon for the beginning of the month!

Then there are other disputes for the timing of specific Feasts, such as whether Nisan 14 or Nisan 15 is the day of Passover. Is the Passover Meal at the beginning of the Passover day or the end? Is the wave sheaf on the 16th of Nisan or from the first Sunday during or after Unleavened Bread. It is no wonder that with all these differences and more besides that many are turned away from God's Appointed Times.

I saw many explanations and excuses for these differences from those who keep the Feasts. While many argue for their particular version of the calendar, some acknowledge that everyone is just doing the best they can and that God accepts our heartfelt worship even if it is in error or ignorance. I agree with this in principle, but we should always strive to understand better. I have heard some say that we need a prophet to resolve some of these calendar

disputes. I disagree with this notion completely. Ellen White said that the church never would have needed her gift if we were to be faithful students of the Bible. So it was that I put my questions about the calendar on the shelf until I had more information to conduct an in-depth study.

Not long after this, I had questions regarding the prophetic dates and was researching whether the Adventist understanding was correct. During my investigation, I came across Grace Amadon's research, long before it was ever butchered by Lunar 'Sabbatarians'. Not only did it answer the questions I had regarding a Friday crucifixion in 31 A.D., but I immediately saw the applicability of this information to resolving many of the calendar conflicts. It took me many times reading her research through, in conjunction with astronomical textbooks, before I was able to fully appreciate the points it made. (I have spoken to many people who say they have read the Amadon material and disagree with it. In my experience, I have not met anyone who has understood the material enough to disagree with it out of anything other than ignorance.)

The information in this newsletter is the culmination of about a decade of research. My approach has been one that seeks to include all the relevant information presented by all calendar hypotheses. I have subjected all these principles to the litmus test of the prophetic periods which were at the foundation of the Seventh-day Adventist movement, particularly the 70 weeks and the 2300 evening-mornings.

The calendar discussion will continue through our Pentecost and Tabernacles editions. My prayer is that these editions will give God's Feast-honouring people a firm foundation for their faith, order and unity for keeping these days on a round world, greater confidence in the apocalyptic time prophecies and an understanding of how the calendar reflects the character of our Father in Heaven.

May God bless and keep you this Festal year. Amen.

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DIVINE PATTERN OF GOD'S CALENDAR

All creation is patterned after the divine, for God has placed an imprint of His personality everywhere (Rom. 1:20). To the discerning eye, "[t]he heavens declare the glory of God" (Psa. 19:1). The relationship between God and Christ is the model for all other relationships, spiritual and physical (Col. 2:2-3). The relationship between the Father and Son is one of Source and Channel.

"There is one God, the Father, *from* Whom are all things and *for* Whom we exist, and one Lord, Jesus Christ, *through* Whom are all things and *through* Whom we exist" (1 Corinthians 8:6). These words tell us that the Father is the Source "from Whom" while Christ is the Channel "through Whom" all things come. We can take from this that all things which proceed from the Father through the Son are patterned after Their relationship.

There are still other ways in which Father and Son are related which flow on to these other relationships. Jesus is "the image of the invisible God" (Colossians 1:15), and so we can see that the Channel is Visible, while the Source is Invisible. This could also be expressed in terms of transcendence and immanence. God is unable to be approached unto by sinful humanity (1 Tim. 6:16) as to do so would be death. However, Christ has come near that He can bring us to the Father (John 14:6).

Using this as a lens for approaching the macro level of Biblical study, I am yet to see a relationship, physical or spiritual, which was ordained from the hand of God, which does not follow this pattern. The relationship between Husband and Wife, Christ and the Church, Grace and the Law, the Bible and Ellen White, Identity and Purpose are just a few reflectors of the Divine Pattern which exists between the Father and the Son.

This understanding has also changed the way I understand error. Error is no longer viewed as simply believing something that is not truth as all seductive errors have some element of truth to them. When the Divine Pattern is understood, error is seen as a lack of balance. Whether it is acknowledging one half of the Divine Pattern while ignoring the other, or elevation of the Channel to the same position as the Source, error is as much about poor handling of the truth as it is about adoption of poor principles.

The understanding of the Divine Pattern is precisely what has been missing from Calendar studies, and the result has been argument and confusion. Rather than setting calculation and observation, astronomy and agriculture, conjunction and crescent in their correct relationships with each other, the tendency has been to either hold to one at the expense of the other, or to elevate the Channel to be equal to, or higher than the Source. By seeing how these elements relate to one another in a way which reflects the Father and the Son, we can begin to appreciate the full picture of Biblical calendar science, as all the positions are important for us to reconstruct a calendar that conforms to the Biblical and historical evidence and works on a round world. The Source-Channel relationships for the calendar can be seen on the next page.

Is Calendar Science Too Hard?

Some think that if something is difficult, then it can't be a truth which God expects us to understand. The very fact that we read a Bible in English is because someone did the hard work of translating it in the first place. We can either have a firm foundation for our calendar, or we can go by whatever seems right to us. Once the hard work has been done, it becomes very simple. Even those who reject God's monthly and annual worship Times need to understand the calendar to understand prophecy. If, however, anyone wishes to skip the actual calendar science, the reconstructed calendar rules can be found on page 21.

Source

Invisible/Transcendent/Empirical

1 Sun (and Stars). The sun of our solar system is enough of a source of light to illuminate whichever side of the earth is facing it at any given time. Most of the stars are suns in their own right, but do not alone or together give enough light to illuminate the dark side of the earth.

2 Astronomy. The determining factor or source for the timing of the calendar is given to us in Genesis 1:14, which tells us that the sun, moon and stars are given as visible signs for setting days, years and appointments.

3 Calculation. The calendar was given to regulate times and appointments, both sacred and secular. In travelling to Feasts or in setting meetings, it would be necessary for Israel to know the calendar in advance. History reveals the fact that the ancient Hebrews were able to calculate their calendar in advance.

4 Conjunction. Before the moon has gone through its 'rebirth', it first 'dies' to our viewing. This phenomenon is the source of the coming New Moon day.

5 Sabbath. The Sabbath is God's temple in time. It was the culmination of the Creation week. God placed His rest into the Sabbath day, blessing it and setting it aside for His purposes. It is the source of our connection with God in time.

Channel

Visible /Immanent/Experiential

1 Moon (and Planets). The moon is the primary channel which redirects the light of our sun, which has bypassed us, back to the earth to illuminate the surface that is not facing the direct illumination of the sun. The planetary 'stars' also redirect a lesser level of this light.

2 Agriculture. After their time in Egypt, where a solar calendar was kept, God gave Israel an additional means of regulating and entering into the experience of calendar reckoning through their agricultural seasons (Exo. 13:4; Lev. 23:10, 39).

3 Observation. Rather than a means of determining the calendar, observation served as a channel by which God's people could enter into His timing, both to confirm what they already had calculated, and to participate in the object lessons of the moon's rebirth, or in the parables laid out in the agricultural year.

4 Crescent. The visible crescent symbolises the rebirth of the moon and is the channel through which we begin each month.

5 New Moons & Feasts. God also set aside the monthly and annual Times for His people. These occasions inherit the rest principle God placed upon the Sabbath, and draw us back towards the Sabbath as the Source.

Unity
Not
Tension

When we look at the Divine Pattern of God and Christ, we see that it is through Christ, the Channel, that we enter into experiential relationship with God. So too, the Divine Patterns of the Calendar bring us into participation with God's timing. We cannot look directly at the sun, for the light is too bright, but we can behold that same light when it is reflected off the moon. So it is that the moon, and the observation thereof, is a means of entering into the calendar process that God has already fixed beforehand for our worship Times.

Similarly, we cannot see the moon at its conjunction, but by reckoning from the visible crescent, we enter into the experience. By the mature crescent reckoning and a Jerusalem-based prime meridian, the whole world will generally have the opportunity to enter into the observation experience.

The Divine Pattern in the calendar tells us that God is the Sovereign over time and that He is intimately involved with ordering time. At the same time, we learn that He has set channels through which we are to enter into participation with His timing.



barley harvest

Never a method for determining the calendar.

Among the various methods of calendar reckoning, the barley harvest seems to have some of the strongest supporters. While it is true that for agrarian Israel the calendar was confirmed by their agricultural seasons, this was never given as the factor which determined calendar time.

Those who cling to the barley harvest feel that the Millerite dependence on the Karaite Jewish calendar is reason to reckon by this without any astronomical rules. They mistake God's providence in the seventh month movement for an actual calendar rule.

There are several problems with using the barley harvest for setting the calendar, and today, its use in confirming the calendar is also limited. Some reasons that the barley harvest is not the final authority are:

1. Barley Harvest Depended Upon Obedience. The agricultural cycle was never promised to be stable year-in and year-out. The reliability of the barley harvest depended upon the reliability of the rains, and God only promised that these would come on time if Israel was obedient.

Deut. 11:13-14 - "If you will indeed obey my commandments that I command you today, to love the LORD your God, and to serve Him with all your heart and with all your soul, He will give the rain for your land in its season, the early rain and the latter rain, that you may gather in your grain and your wine and your oil."

2. No Harvest in Sabbatical Years or Jubilees. The barley harvest would be against the law to be performed for one year out of every seven, and on Jubilee years, where the land was not to be sown or harvested. Yet the calendar still had to work at these times.

Lev. 25:4 "In the seventh year there shall be a Sabbath of solemn rest for the land, a Sabbath to the LORD. You shall not sow your field or prune your vineyard."

3. No Harvest in Years of Famine. The Scripture speaks of times of famine in the land of Israel (eg. Ruth 1:1). During these years Israel still had to have a stable, functioning calendar. Therefore it had to be based on something more solid than agricultural seasons.

4. No Harvest in the Wilderness or in Exile. Before they entered the Promised Land (Exo. 40:2; Num. 1:1; Deut. 1:3), and during the Exile, Israel had a functioning calendar that had to be based upon astronomy, rather than agriculture.

5. Extremes of seasons didn't exist before the flood. Genesis indicates the existence of a calendar before the flood (Gen. 7:11; 8:4). It is clear that this pre-flood calendar did not reckon from the harvest schedule which came into effect later.

From these points, we can see that agriculture served to confirm, rather than determine, God's calendar.

Vernal Equinox

Setting Its Correct Relationship to the Year

The placement of the year in relationship to the equinox is one of the most significant issues in calendar science. The majority of the world, both Jews (modern) and Christians, reckon Passover or Easter respectively, by beginning the year on *the closest New Moon to the Vernal Equinox*. This results in a Passover or Easter that is related to the first Full Moon on or after the Vernal Equinox. Of course, Jews and Catholics have each set additional rules of postponement so as to never have their worship times align with one another.

The other main way of reckoning the new year is also in relation to the Vernal Equinox. This method understands that the year begins on *the first New Moon after the Vernal Equinox*. Now, about 50% of the time, the two methods will agree in giving the same moon for the beginning of the year (though not necessarily the same day of the moon). The rest of the time, however, the popular method will result in the year beginning one month too early to agree with the Biblical calendar.

It is helpful to quickly understand what the equinox is. The equinox is popularly understood to be the time of the year in which the length of daylight and the length of night time are equal to one another. Astronomically (and more accurately), the equinox is understood to be when the earth's equator is aligned with the centre of the sun and the earth's axis is not inclined towards or away from the sun so that there is an equal distribution of light over the entire world. This occurs at two times in the orbit, once in Spring and once in Autumn.

So it is that the equinox is entirely governed by the earth's relationship to the sun. As we have seen, the sun and moon are in a Source-Channel relationship. This helps edify us in regard to the relationship the New Moon, which begins the year, must have to the Vernal Equinox. The popular reckoning that often places the New Moon which begins the year **before** the equinox has switched the relationship from Source and Channel to one of coequality, where oftentimes the moon itself is the source, preceding the equinox which is dependent upon the sun.

At the time of the Vernal Equinox, the sun also holds a relationship to the sign of Aries, which is known in Hebrew as Toleh, the sign of the Ram. There is a difference between the "sign" of Aries and the "constellation" of Aries. Around the 8th century B.C., the sky was divided up into 12 equal parts based roughly on the constellations as they then stood. The constellations themselves have progressed, so that the Vernal Equinox has now moved to occur in the constellation of Pisces, but in Moses' day, the Vernal Equinox would have occurred while the sun was in the constellation Aries. It is most fitting that the month which contains Passover would begin in the sign of the Ram which has been a symbol of salvation since earliest times.

The main historical evidence for the popular calendar method comes from a misunderstood statement from Josephus' works. "And we were commanded to offer every year the sacrifice called πάσχα, which I previously said we offered upon leaving Egypt, indeed in the month Xanthicus—which we call Nisan and it begins our year—on the 14th day according to the moon, the sun then standing in Aries, for in this month we were freed from Egyptian bondage, and so we do keep it in companies, nothing of the victim being left until the next day." (Antiquities, III.x.5)

This statement is ambiguous in that Josephus could be speaking of the sun being in Aries during the Passover or when the month of Passover begins. The word "moon" is the immediate antecedent to "the sun then standing in Aries". This statement offers no problem for the Biblical reckoning when understood as speaking of the month of Passover, rather than the Passover day itself. According to the reconstructed calendar, the New Year will always begin in the sign of Aries, while the Passover will fall in either Aries or Taurus.

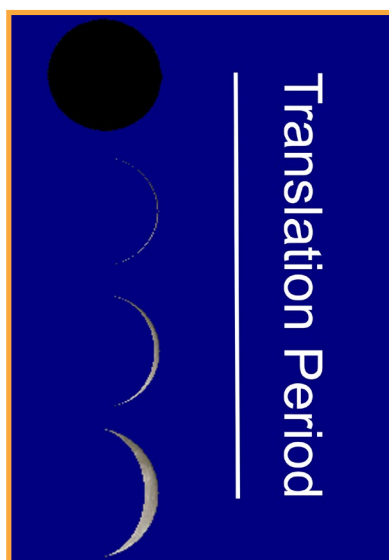
In the relationship between the sun and the stars governing the equinox as the Source and the moon as the Channel determining the month, we have a perfect Divine Pattern for the beginning of the year.

astronomy basics

Cosmic Principles Affecting Calendar and Chronology

Conjunction/Phasis

Translation Period



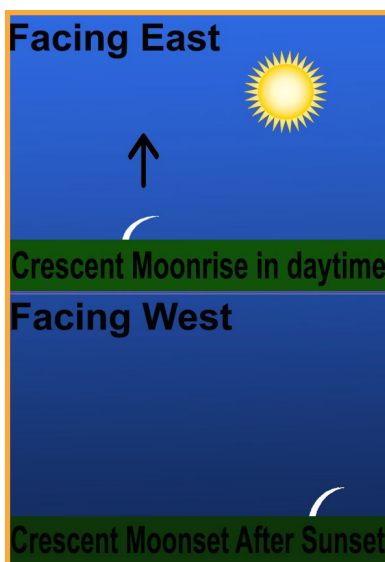
Astronomically speaking, the *new moon* often refers to the time of the conjunction. This is the moment when the earth, the moon and the sun, respectively are in an approximate line so that the moon is not visible. The light of the sun shines on the opposite side of the moon to that which is facing the earth. The time between conjunctions is what makes up the synodic lunar month, an average of 29.53 days. Phasis is the term for the translation crescent, or the calendrical *new moon*. This rarely occurs the first evening after conjunction and can be up to three sunsets after conjunction. In the image to the left, the first four moons for March 2013 can be seen. The visible new moon according to the ancient Hebrew calendar would have been the fourth crescent of this series.

The time between conjunction and phasis is called the translation period. There are many factors which can affect the time it takes for the moon to become visible. The moon's orbit around the earth is elliptical, not circular. The sidereal month refers to the moon's position in the celestial sphere of fixed constellations, and takes about 27.32 days. This orbit is shorter than the synodic lunar month because the sun also moves through the celestial sphere requiring the moon to progress a further 2.2 days past the sidereal month to reach the same position relative to the sun. At certain points of this elliptic orbit, the moon moves with varying relative speed, experiences varying setting times and can appear at different points in the sky. Thus the translation period can be from 1 to 4 days from conjunction.



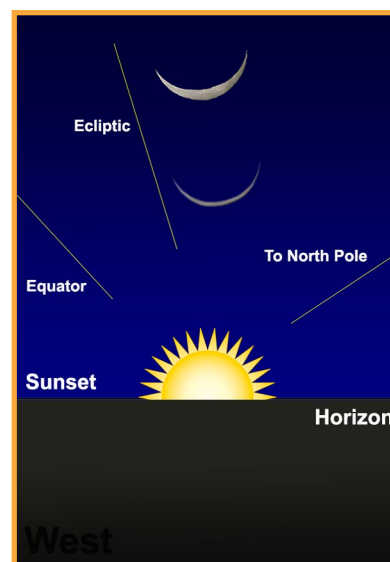
Apogee & Perigee

Because its orbit is elliptical, the moon's distance from the Earth varies. When nearer the Earth, it is in perigee and the moon appears to progress through its phases quickly with a short waxing period. Conversely, in apogee, the moon appears to move slower in the sky with a longer waxing period. At closest perigee, the moon is 356,400 km from the Earth, and at furthest apogee, the distance increases to 406,700 km.



Moonrise/Moonset

We are used to the concepts of sunrise and sunset. The moon itself rises and sets. During conjunction, the moon is actually in the sky for approximately the same amount of time as the sun, which is why we cannot see it (unless there is an eclipse). In the few nights following conjunction, the moon sets shortly after the sun, which can delay its visibility. After the astronomical full moon, the moon rises as the sun sets and sets as the sun rises.



Angle of Incline

The sun's apparent path through the constellations is called the ecliptic. The moon also travels this path, but its angle is inclined to the ecliptic at 5°. The sun travels through one sign each month while in the same time the moon makes a full journey. Due to the inclination, the moon sets at different times, depending on the time of year. The months around the Vernal Equinox have a longer moonset than the Autumnal*.

*This is for the Northern Hemisphere, the reverse is true for the Southern Hemisphere.



Full Moon Night

The moon becomes full around about the middle of the lunar month. The time between the conjunction and astronomical full moon (waxing period) varies between 13.92 and 15.54 days, based on the factors highlighted on the previous page, such as apogee and perigee. The astronomical full moon occurs at a single moment for the entire planet, as with conjunction, and is not affected by longitude. The first full moon day will begin at the next sunset which follows this event. At that time, the moon rises on the opposite horizon as the sun sets and the following morning sets as the sun rises. The moon can appear full for up to three days around the time it has become astronomically full.

Lunar Day-Line

One of the peculiarities of the lunar month is that while the astronomical conjunction occurs simultaneously for the entire world at once, the visible new moon will make its first appearances at a different meridian point each month. That means one month, the moon may become visible first in the Pacific, the next it may be visible first in the Atlantic, or in Europe. This creates the potential problem of a movable lunar day. This would result in communities in relatively close proximity holding Feasts on different civil days.

The international dateline for civil days in our modern calendar is not only logical, but it reflects the termination of eastward and westward expansion and migration from a point where Noah's Ark would have settled outward to the Pacific.

North and South Pole

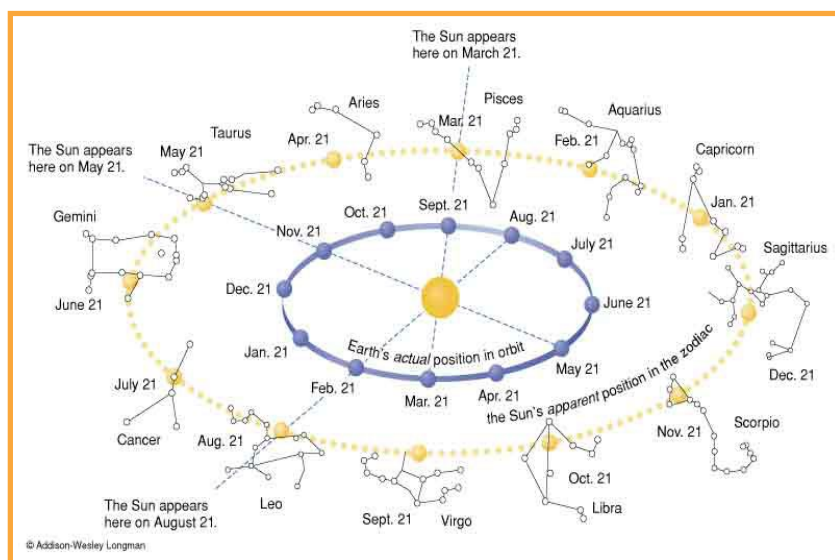
Another potential problem for sighting the first appearance of the crescent is one's latitudinal position on the earth. In winter, above the arctic circle, or below the antarctic circle, the sun sets at noon. In the summer in these parts of the world, the sun doesn't set for weeks. I have personally observed this in 2002 when above the arctic circle in Finland I stayed up past midnight to watch the sun dip and touch the horizon around 11:30pm, but it did not set. Soon afterward it ascended again. It is evident that this could create mayhem to the lunar calendar in these parts of the world as the moon would be difficult or impossible to sight until well into the month. This is a similar problem for keeping the Sabbath, as local sunset reckoning is impossible or inaccurate at various times of the year.



Mazzaroth

The signs of the Zodiac, and their associated constellations, roughly divide the celestial sphere along the ecliptic into twelve segments. The Hebrew word for these star patterns is *Mazzaroth* (Job 38:31-32). The Hebrew names for these signs are as follows:

Aries	Toleh	Nisan
Taurus	Shor	Iyar
Gemini	Teomim	Sivan
Cancer	Sartan	Tammuz
Leo	Aryeh	Av
Vergo	Bethulah	Elul
Libra	Moznayim	Tishri
Scorpio	Akrab	Chesvan
Sagittarius	Keshet	Kislev
Capricorn	Ghedi	Tevet
Aquarius	Deli	Shevat
Pisces	Dagim	Adar



climate basics

Husbandry Principles Affecting Calendar and Chronology

Latter Rains

The agricultural year in Palestine is tied to the seasons of rain. The early rain prepares the soil for sowing and falls in October-November. The rain continues to fall throughout the winter, with heavy rains during January which start to slacken off by March. This period of rain follows the work of sowing the seeds of the harvest and waters them. Then comes the Latter Rain. This begins in mid-March through to early-April and matures the grain for harvest. After mid-April, there is little, if any rainfall during the summer and early autumn months. During this time all the harvesting is done, first the grain and legume harvest, beginning with the barley and ending with the wheat, and then the harvest of the fruit, such as grapes, figs, olives and pomegranates.

Barley Ripening

The first crop to come to maturity in the agricultural cycle in Israel is the barley grain. This grain came into green ear immediately following the latter rains towards the beginning of April and came to full ear by the end of April. This grain was not to be touched until the sixteenth of Nisan, when a ripe sheaf of barley was to be waved before the Lord in the Temple by the priests as a first-fruits of the harvest (Leviticus 23:10-14). After this, the people were permitted to privately and publicly begin their harvests. The sixteenth of the first month follows on a few days after the full moon, so the first full moon that occurs from the middle of the first week of April would be the only phenomenon which would agree with the Biblical parameters. The first month was named "Abib" for the barley harvest.



Wheat Harvest

The barley harvest was followed by the wheat harvest. The wheat crop would come into maturity at the end of May into June. This harvest was celebrated with the "Feast of Weeks" or "Pentecost", connected by a count of fifty days to the first-fruits of the barley harvest. At Pentecost, two loaves of bread, made from the first-fruits of the wheat harvest, were waved before the Lord at the temple (Leviticus 23:17).



Trees in Leaf

The months of the rainy season largely parallel the winter months in Palestine, and through the rains the cold of winter is extended through into early April. As such, the trees did not begin to sprout leaves until the rains were completed and the weather began to grow warmer. Thus an early-April Passover would not coincide with an abundance of foliage on the trees, such as in the narrative of the fig tree.



Fishing Season

The principal fishing season of the sea of Galilee spanned from mid-December or early January through to early April, coinciding roughly with the winter months and the rainy season. The Biblical narratives where the disciples were caught in storms while out on the sea confirm this timing. Towards the end of April, fish became much more scarce and by May, the fishing season was at its end (John 21).

history basics

Historical Events Impacting Calendar and Chronology

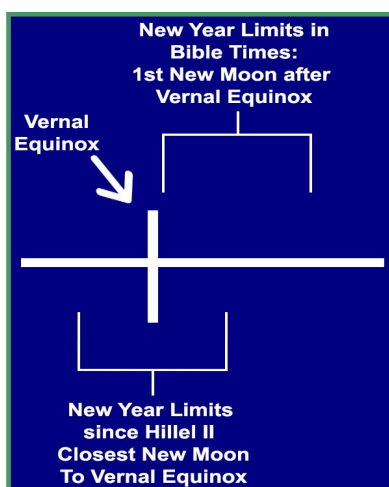
Exodus Passover

One of the key questions to determine in examining the calendar Feasts of the first month, and the chronology of the crucifixion week, is to determine when the Passover sacrifice and the accompanying meal took place. Most modern interpretations of the Passover timing propose that the Passover lamb was slain and eaten towards the end of the 14th day, or even on the 15th day. However, this is not the picture revealed in the Exodus narrative. Two separate nights are in view in Moses' account. The first is the night of the 14th (which precedes the day) wherein the lamb was roasted and eaten (Exodus 12:8). This is the same night after it had been slain "between the evenings" or the twilight at the point where the 13th of the month transitioned into the 14th of the month (Exodus 12:6). This was the same night that the angel of death passed over Egypt. The second night was the following one, the night of the 15th in which the Exodus took place, called the "morrow after the Passover" (Numbers 33:3) wherein they departed Egypt in sight of the Egyptians.

Egyptian Firstborn Slain at Midnight



Changes in Jewish Calendar



There is a considerable amount of confusion about the Hebrew calendar used in Bible times. The main reason for this is that the modern Jewish calendar differs in significant ways from its ancient counterpart. With the destruction of Jerusalem in 70 A.D. and then the Bar Kochba revolt in 135 A.D., the Jews faced increasing persecution at the hands of the Romans until Jewish communities were expelled from Judea. Separated and without the calculations of the Sanhedrin or the ability to observe the heavenly bodies or the harvest in Palestine, there was great disunity in the observance of the calendar and the Appointed Times during the second to fourth centuries. In the fourth century, Hillel II, Nasi of the struggling Sanhedrin, began to set forth the calculations that would eventually be adopted by the majority of Judaism over the next few centuries. The Jewish calendar of today differs from the calendar of Bible times in the following significant ways:

1. New year begins with closest new moon to the Vernal Equinox instead of first new moon after the Vernal Equinox.
2. Substitution of Nisan 15 in place of Nisan 14 for Passover.
3. Postponements to the new year so that Passover never falls on a Monday, Wednesday or Friday.

These changes put modern Jewish timing out by several days, up to a month each year.

Changes in Christian Calendar

During the Apostolic era, both Jewish and Gentile Christians celebrated the Appointed Times given by God. In the generation after the Apostles, alternate worship times began to take the place of the Biblical ones. Partly wishing to distance themselves from double persecution for being Christians and for being mistaken as Jews, some Christian communities made alterations to the timing given by God. Alexandria and then Rome adopted Easter Sunday in place of Passover, and by the time of the council of Nicea, this became the standard practice of the churches that followed Rome's example. The communities in the east held onto the 14th of the first month as had been passed down by Paul, John and others for several centuries, as did the Celtic Christians, the Church in the East and some of the communities in Europe. Over time, Christians who came to keep the Appointed Times of God, rather than the changes made by Rome were accused of legalism, Judaizing, etc. The move to Easter Sunday paved the way for changing Sabbath to Sunday.



calculation basics

Methodological Principles Affecting Calendar and Chronology


Calculated Calendar

Sod-haibour



One of the biggest assumptions made about the ancient Hebrew calendar is that it was reckoned by observation only - either astronomical or agricultural. All ancient Eastern/Near Eastern cultures held in common a love of the stars. Many cultures have preserved detailed records of events in the sky going back thousands of years. Moses, to whom was given the exodus calendar with its Appointed Times, was trained as a prince in Egypt, and thus would have been schooled in the movements of heaven. In David's time, chiefs from the tribe of Issachar were known for their study of the times (1 Chronicles 12:32; cf. Targum). The calendar needed to be calculated ahead in case of bad weather, and after the exile, for Hebrews in far distant lands to know when to make the journey to Jerusalem.

At the time of Christ, the timing of the calendar was pre-calculated behind closed doors in a secret council called the sod-haibour, comprised of members of the Sanhedrin. Witnesses to the New Moon were brought before the Beth-Din, or court of judgement, and asked a series of questions. The Talmud records some of these questions: 'Tell us in what form you saw the moon; was it before or behind the sun? Was it to the north or the south (of the sun)? What was its elevation on the horizon? Towards which side was its inclination? What was the width of its disk?' These questions show a high level of scientific understanding by the calendar leaders of Israel. Thus the New Moon was known by calculation and confirmed by observation.



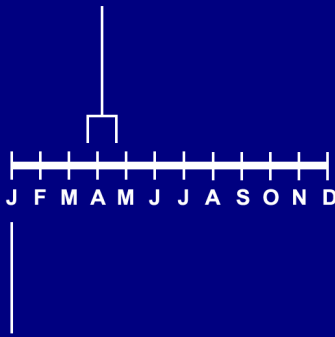
Horned Crescent

Wider, Higher,
Older, Further East

Horned Moon

The crescent phasis which designated the beginning of the Hebrew month was more mature than that of some of the surrounding nations. Some Greek societies reckoned by the conjunction or first day after conjunction with the Babylonians following the latter. The Jews, however, marked the first of their month by the "horned moon", a crescent that, weather permitting, would be able to be seen by everyone who desired to see it.

Limits for Biblical
Sacred New Year
March 22-April 21




Gregorian New Year
January 1


First Month

The Sacred calendar given to Moses began in the Spring in the Northern Hemisphere. This was in contrast to most of the nations including Egypt in which they had spent several hundred years. These surrounding nations began their year in the Autumn. In the times of the divided kingdom, Israel began to hold a civil year from Autumn to Autumn alongside their sacred year from Spring to Spring.


Pre-Flood Lunar + Solar Year
360 Days




Modern Solar Year
365.2425 Days



Biblical 12-month Lunar Year
354 or 355 Days



Biblical 13-month Lunar Year
383 or 384 Days



Length of Year

Noah's flood had catastrophic effects upon the rotation of the earth and the orbit of the moon. Before the flood, the lunar year consisted of 12 perfect months of 30 days each. The prophetic year still goes by this timing. After the flood, the lunar year no longer matches the solar year. The Biblical year now has four possible lengths between new year days: Normal year = 354 or 355 days Intercalary year = 383 or 384 days

Length of the Month

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	← 30th day makes Hollow Months Full or Complete				

Full Months

The time between conjunctions after the flood ranges from 29.18 to 29.93 days (average 29:53). This results in calendar months of either 30 or 29 days. Three is the maximum number of consecutive months of the same length which can follow each other according to astronomy today. Genesis 7:24 tells us that at the time of the flood there were five consecutive months of 30 days between the 17th of the second (Gen. 7:11) and the 17th of the seventh months (Gen. 8:4). Months which have 30 days, then, are considered "full" months, and are echoes of the perfect calendar which existed at creation. 29 day months are incomplete months. The months of the Feasts are always full months, reflecting God's original order.

Intercalation

The length of a 12-month lunar year falls short of the solar year by about 11 days. It is necessary for a 13th month to be added to the calendar every 2-3 years to bring the lunar year back into alignment with the solar year of the equinox and the agricultural year of the barley harvest. These 13-month years were called intercalary years or embolismic years due to the insertion of the added month. The 13th month didn't have its own distinct name amongst the Hebrews. After the exile it came to be known as Veadar or literally "second Adar" - a repeat of the 12th month Adar. The formula for intercalation was known to the Sanhedrin and was passed down through Mar-Samuel of Nahardea to Rabbi Johanan and finally to Hillel II to become part of the modern Jewish calendar.

19-Year Cycle

The formula for intercalation is based upon a 19-year repeating cycle. The modern Jewish calendar, because of the changes to the first month is out of alignment 50% of the time, however the 19-year pattern is still scientifically sound. Out of every 19 years, there will be 7 intercalary years. The pattern of Normal (N) to Intercalary (I) years in a cycle is:

I - N -
I - N - N -
I - N - N -
I - N -
I - N - N -
I - N - N -
I - N - N -

The Hebrew year that traverses the 2014-2015 Gregorian year is the first year in a new 19-year cycle, meaning that it is an intercalary year.



Civil New Year

The Hebrew calendar had two different 'New Year' reckonings, similar to the difference between the calendar and fiscal years of many nations today. The sacred year, began in the Spring of the Northern Hemisphere (Exo. 12:12). This was the primary new year and all numbering of months was according to this method. However, when reckoning by the reigns of kings, the year was often reckoned from the first day of the seventh month, which was also the holy day of the blowing of Trumpets, called Rosh Hashanah. This is also the month from which Sabbath years and Jubilees would be reckoned (Lev. 25:9). The prophecies of the 490 and the 2300 years are reckoned from the civil new year.

Sacred New Year In Spring

Civil New Year In Autumn



Jerusalem: Case for a Lunar Prime Meridian



God is the Author of peace and order, not confusion (1 Cor. 14:33). Therefore, any calendar which God gives to us will reflect His orderly character, as with the rest of His creation (Rom. 1:20). Observation, especially based on local conditions, is fraught with confusion for a global church wishing to keep the Appointed Times of the New Moons and Feasts.

The Church of the Old Testament, from which we are descended, already experienced the issues relating to a wider keeping of the Feasts. After the exile, the Hebrew diaspora spread out to where, by the time of Christ, people were coming to celebrate the Feasts from Persia, Babylon, Libya and Rome (Acts 2:9-11). For the individuals from the furthest reaches of the diaspora to know when to leave in order to arrive in time for Passover, they needed to have advance knowledge of the timing of the calendar. For those closer, fires were lit throughout the land to bring them into participation.

What all this tells us, is that calculation and observation both had a part to play in the determination of the calendar, as we have already looked at in the Divine Pattern article. Moreover, Jerusalem was treated as a prime meridian, so that those east and west of her location were keeping the same day as each other. Thus there was order in the calendar of the past.

Ezek. 5:5

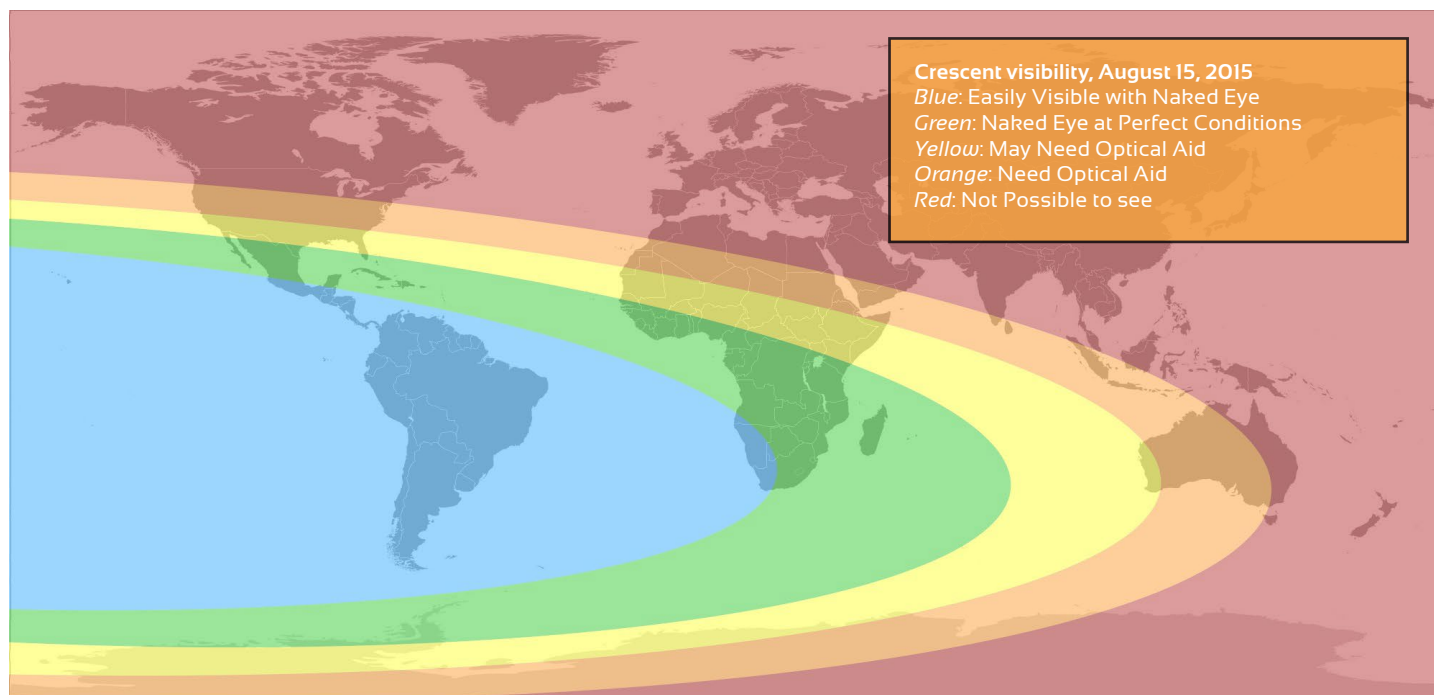
This is Jerusalem. I have set her in the center of the nations, with countries all around her.

Mic. 4:2

For out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

Dan. 6:10

Daniel... had windows in his upper chamber open toward Jerusalem.



Lunar Day Line

One problem with local observation as the means of determining the calendar is the wandering lunar day-line. One of the obvious problems this could incur would be years when the west coast of North America observes Feast days a whole day before the east coast, even though they are only hours apart. Also, different parts of the world would have 29 or 30 day months depending on where the next lunar day-line appears.

Hemisphere

As can be seen from the image above, at different times of the year, the moon is first going to be seen in different hemispheres. During winter, in either hemisphere, the moon will be visible up to a day earlier than in the summer of the opposite hemisphere. Even though on the same meridian, South America in this year would be observing the New Moon a whole day before North America if they were to go by local observation.

Polar Problems

The same problems which effect the Sabbath would also affect the lunar calendar. At different times of the year, it would be impossible to observe the crescent for up to a month as you draw near the Arctic circle and above.

Weather

Finally, the last condition that could impact local observation would be weather. Communities in close proximity could end up holding to different timing if clouds obscure the observation of the moon..

3 Principles for Adopting the GMT Prime Meridian

Inheritance

The Feasts inherit the blessing and authority that God has bestowed upon the Sabbath. Thus it would make sense that they would inherit the limits of the day which the Sabbath is subject to. As with the Sabbath, the New Moons and Feasts begin at sunset.

In this, the lunar calendar would also inherit the solution that comes to the Sabbath on a round world. Communities in arctic areas take their timing for the Sabbath from those areas which can observe the sun setting. In the same way, the Biblical calendar, based upon a normative day-line, avoids confusion through everyone aligning with a central point for calculation and observation and so the whole world celebrates on the same day.

Dispersion

Even though the Bible doesn't explicitly state anything about the International Dateline which falls in the Pacific Ocean, God must have providentially anticipated it as the Sabbath requires. If we follow the migration of humanity from the resting point of Noah's ark on Mt. Ararat, moving both east and west of that position, we would naturally come to the Pacific Ocean as the point of meeting.

This means that as communities moved outward, counting the seven days of the Sabbath, they would continue to keep the same day as each other to the point of the International Day Line. This same principle works for the calendar of the Bible and the celebration of the Appointed Times.

Heart of the Earth

Jerusalem occupies a place of prominence on earth. God declares it to be the center of the world (Ezek. 5:5). Even though the blessings of Israel have passed to the Church, the New Jerusalem will one day settle on the same spot as old Jerusalem now stands. Jerusalem is only two time zones from GMT, meaning that people east and west of her overlap with each other in their calendar reckoning.

By beginning their months from a more mature crescent, it is as if the Hebrews anticipated the global reach of the calendar. For when the crescent is more mature in Israel, it must have already been visible to those east of her location and will be visible to those west of her. A calendar truly for the whole world!

Local Observation

An Exercise in Confusion

To truly appreciate the problems and pitfalls that come from a locally observed calendar, it is necessary to compare local observation from different points on a round world. For this experiment, we will be using the program Accurate Times to map out where the crescent will first become easily visible around the world for the period from April 2015 to March 2016. We will be using reference points for local observation at twelve points around the world. These points are : (1) Seattle, USA; (2) Miami, USA; (3) Rio De Janero, Brazil; (4) London, England; (5) Bucharest, Romania; (6) Nairobi, Kenya; (7) Johannesburg, South Africa; (8) Jerusalem, Israel; (9) Moscow, Russia; (10) Tokyo, Japan; (11) Perth, Australia; (12) Sydney, Australia. Screenshots for each month can be seen on the opposite page.

The criteria for the visible crescent is that it must be able to be seen without optical aid or without having to have perfect conditions, so that any able observer may spot it. The following table gives the dates for the New Moon crescent to be easily observed for the months in question, as well as the number of days until the next crescent in square brackets:

Month	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)
Apr.	19 [30]	19 [30]	19 [30]	20 [29]	20 [29]	19 [30]	20 [29]	20 [29]	20 [29]	20 [29]	20 [29]	20 [29]
May	19 [30]	19 [29]	19 [29]	19 [30]	19 [30]	19 [29]	19 [29]	19 [30]	19 [30]	19 [30]	19 [30]	19 [30]
June	18 [29]	17 [30]	17 [30]	18 [30]	18 [30]	17 [30]	17 [30]	18 [29]	18 [30]	18 [30]	18 [29]	18 [29]
July	17 [30]	17 [30]	17 [29]	18 [29]	18 [29]	17 [30]	17 [29]	17 [30]	18 [29]	18 [29]	17 [30]	17 [30]
Aug.	16 [30]	16 [29]	15 [31]	16 [30]	16 [30]	16 [29]	15 [30]	16 [30]	16 [30]	16 [30]	16 [29]	16 [30]
Sep.	15 [29]	14 [30]	15 [29]	15 [30]	15 [29]	14 [30]	14 [30]	15 [29]	15 [30]	15 [30]	14 [30]	15 [29]
Oct.	14 [29]	14 [29]	14 [29]	15 [29]	14 [30]	14 [30]	14 [30]	14 [30]	15 [29]	15 [29]	14 [30]	14 [30]
Nov.	12 [30]	12 [30]	12 [30]	13 [29]	13 [29]	13 [29]	13 [30]	13 [29]	13 [29]	13 [30]	13 [30]	13 [30]
Dec.	12 [30]	12 [30]	12 [30]	12 [30]	12 [30]	12 [30]	13 [29]	12 [30]	12 [30]	13 [29]	13 [29]	13 [30]
Jan.	11 [29]	11 [29]	11 [29]	11 [29]	11 [29]	11 [29]	11 [30]	11 [29]	11 [29]	11 [30]	11 [30]	12 [29]
Feb.	9 [30]	9 [30]	9 [30]	9 [30]	9 [30]	9 [30]	10 [29]	9 [30]	9 [30]	10 [29]	10 [29]	10 [29]
Mar.	10 [29]	10 [29]	10 [29]	10 [29]	10 [29]	10 [29]	10 [29]	10 [29]	10 [29]	10 [29]	10 [29]	10 [30]

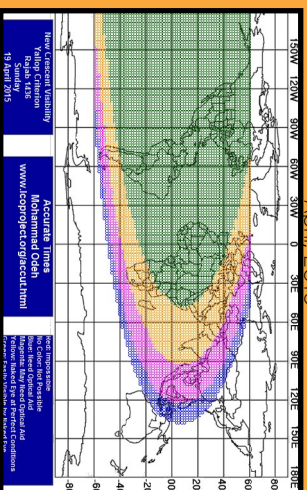
The first thing that can be seen from the data is that there are wide ranging differences in observation between locations. As mentioned on the previous page, these differences in observation depend upon both latitude and longitude. These differences actually mean that there would be different lengths of the month in different locations. For example The second month, running from May to June would last 30 days for the observer in Seattle, but 29 days for the observer in Miami. This would happen in almost every month with different locations having 29 or 30 days. In one situation, the difference is 31 days.

The months for the Feasts are affected by the differences in observation. The first month would see the Americas and central Africa holding Passover and Unleavened Bread a day earlier than everywhere else. This would affect the count to Pentecost in those localities. The seventh month would find London, Moscow and Tokyo keeping Tabernacles a day later than the rest of our vantage points.

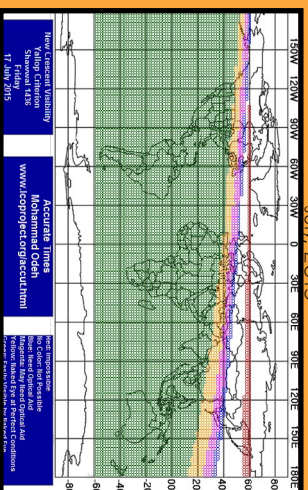
In all these localities, the observation is of an immature crescent, and none would give a Passover beginning the sunset after the moon becomes full. In some situations, the Passover would fall *before* the full moon. This is something that clearly violates ancient calendar rules.

It is clearly apparent that the idea of local observation, with the wandering day-line, does not work on a round world. This method of reckoning only produces confusion and does not reflect a God of order.

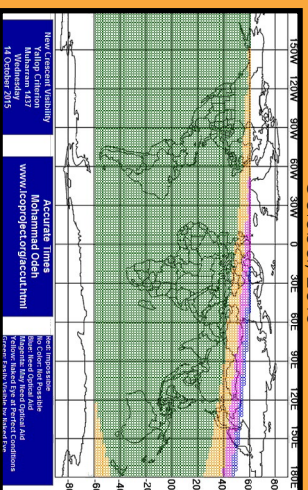
April 2015



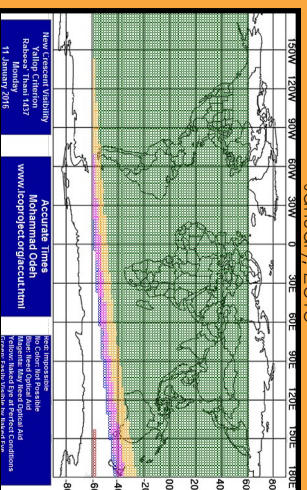
July 2015



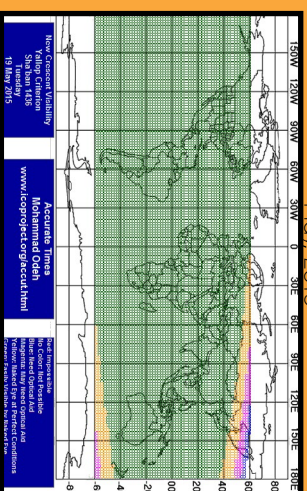
October 2015



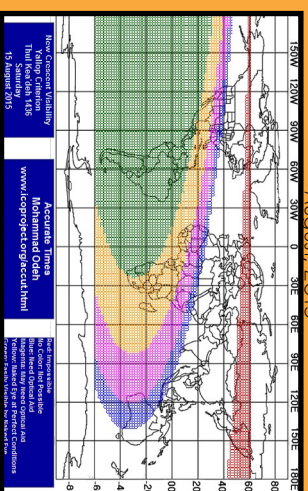
January 2016



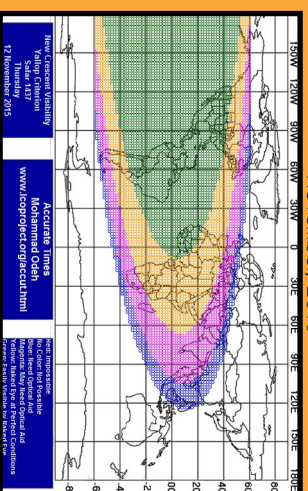
May 2015



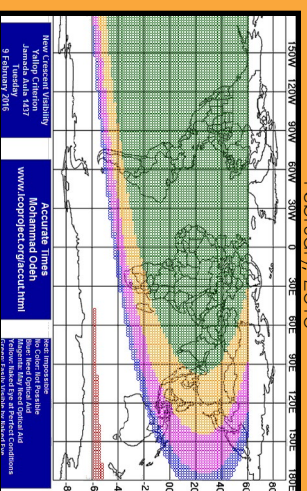
August 2015



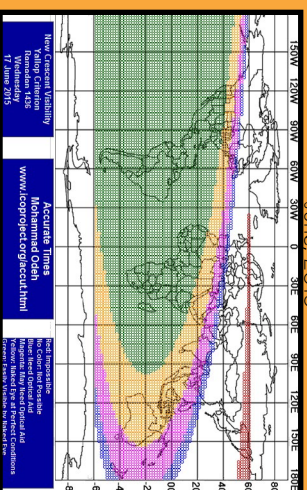
November 2015



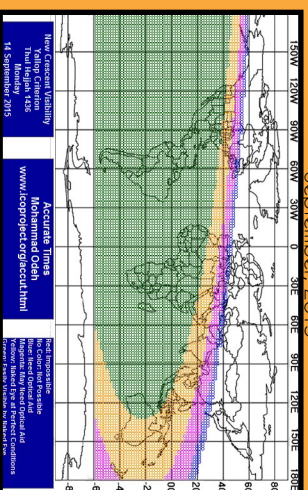
February 2016



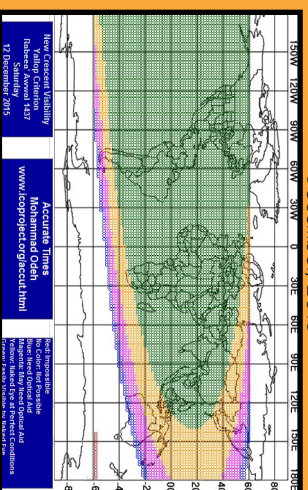
June 2015



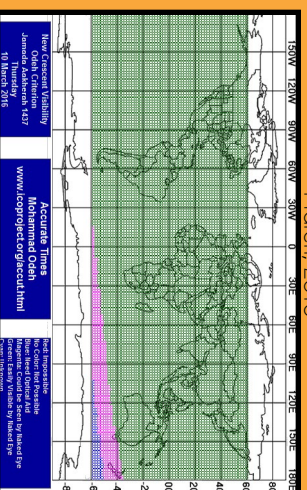
September 2015



December 2015



March 2016



GOD'S CALENDAR

PUTTING IT ALL TOGETHER



When we turn to the Bible seeking to recreate the ancient Hebrew calendar we find very few directions. There is about as much counsel for fixing the calendar as there is for what to do on one's wedding night. Even though both the calendar and the results of the marriage bed are important to every-day life and to the Biblical narrative, these matters are taken for granted by the Bible writers. There is also very little to glean from the writings of Ellen White on the science of calendation. So it is, that in order to arrive at a formula for computing the calendar given by God, we must also consider historical data from Biblical times. In testing our conclusions, any rules that are reconstructed from this data must reflect God's character of order, and be able to be synchronised with significant prophetic events, such as a Friday Passover in 31 A.D. and a Day of Atonement on October 22, 1844.

The Bible tells us that both the heavenly bodies (Gen. 1:14), particularly the moon (Psa. 104:19) as well as agriculture (Exo. 13:4; Lev. 23) play a part in determining and confirming the calendar. As we saw in our first article of this issue, these are related to one another based on the Divine Pattern. The same Pattern can be seen between Calculation as the Source of calendar time and Observation as a Channel which involves us in the calendar process.

Genesis 1:14 also hints at the visible crescent, rather than the conjunction, being the "sign" for the beginning of the months. The Hebrew word for sign, here is "אוֹת" (ot) and it is always used for things which can be seen, which would rule out the dark moon, or conjunction, which is not able to be seen, as being the beginning of the calendar months.

We are also told of the significance of the Full Moon to the Festal calendar in Psalm 81:3, which says, "blow the trumpet at the new moon, at the full moon, on our feast day." The context of this Psalm is one of deliverance, which brings in focus the first month of the sacred calendar and the Passover Feast particularly. With the relatively

little historical testimony about the calendar, one thing sounds through consistently about the observation of the Passover in Biblical times: That the evening which began the 14th of Nisan was the sunset following the astronomical full moon, when the full moon rises as the sun sets.

Aristobulus, who lived in the 2nd century B.C. wrote that "the day of the paschal festival began on the 14th of Nisan after the evening, when the moon stands diametrically opposed to the sun, as anyone can see at the time of the full moon." (Caspari, Chrétien Édouard, *A Chronological and Geographical Introduction to the Life of Christ*, Tr. By M. J. Evans, Edinburgh, 1876, pp. 8,9.)

The Book of Enoch, dated from the 3rd to 1st centuries B.C., after going into great detail about the waxing and waning of the moon, speaks of the full moon on the 14th as "when the moon rises, she appears in the heaven, and has a fourteenth part of her light, and on the fourteenth day she accomplishes all her light" (78:6).

Philo Judaeus, from the first century A.D. agrees, placing the Passover on the night "when the sun and moon on that day appear upon and up to each other in undivided rays of light", a phenomenon which occurs at the evening after the full moon (Special Laws II.xxxiii.210; cf. De Vita Mosis, XLI.224,228).

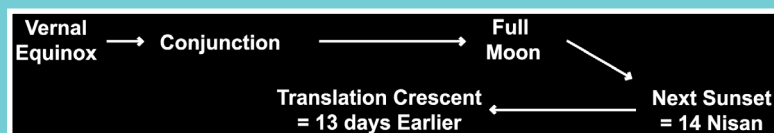
So, in these three witnesses, we see confirmed the relationship of the Passover to the full moon as related in the Psalms. This locks in our first rule, namely, that the moon of the first month fulls sometime on the 13th so that the next sunset/moonrise begins the 14th of Nisan with the full moon. This rule agrees with both our historical synchronisms.

Next, we move onto a statement Ellen White had included in her 1884 *Spirit of Prophecy*, Volume 4, as well as her 1888 *Great Controversy*. Though she is not the author of this statement, none of her books went to publication without her express approval. This statement appears in

New Year Sequence

Lining up the events to start the Biblical year

As our investigations below have shown, there is a precise order of events to look for in determining the beginning of the year. This order is as follows:



This order of events never varies. From this starting point, we can determine the entire calendar. The key to determining the rest of the calendar is to work out successive New Years dates to find out the length of the year. We will do a case study for the years 2015 and 2016 on page 20 to show how this can be done. This is the only order of events which synchronises with both a Friday crucifixion in 31 A.D. and a Day of Atonement on October 22, 1844 A.D.

For some quick reference tables, see the spread on pages 22-23.

the appendices of the aforementioned books:

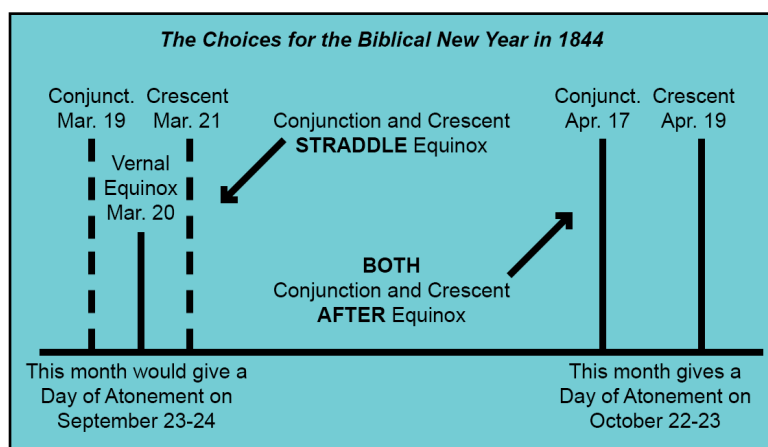
"Anciently, the new year did not commence in midwinter, as now, but at the first new moon after the vernal equinox" (4SP, p. 497; GC1888, p. 681)

Ellen White does not define "new moon", so we are left to figure out whether it is the translation crescent or the astronomical conjunction that she is referring to. Here we must turn to our synchronisms for guidance. In 1844, a Day of Atonement on October 22 is arrived at by beginning the calendar year on the 19th of April. The problem with this is that the 19th of April is the second translation crescent after the vernal equinox. The previous month's translation crescent in Jerusalem fell at sunset on the 21st of March, *after* the equinox which occurred at 1:53pm the previous day.

However, the *conjunction* from which the March crescent was drawn took place *before* the vernal equinox, at 2:16am on the 19th of March (see below). Therefore, as we examine the above words Ellen White used for her understanding of the calendar in light of the Hebrew new year beginning in early 1844, we come to see a Visible-Invisible, Source-Channel relationship that exists between conjunction and crescent for the beginning of the month. That is, the crescent cannot come without a conjunction occurring first, and these two new moons (one astronomical, the other calendrical) together mark the beginning of the year. Thus we lock in another piece of the puzzle.

The meaning of the Hebrew word "מִצֵּדָה" (mō'ēḏ) is "appointed times" and it is related to a root word meaning "set" or "fixed". The Feasts fall into the first seven months, meaning that these would be the most important months to be "fixed" or "set" for pilgrims to attend the annual Festivals.

Joseph Justus Scaliger (1540-1609 A.D.) was the scholar who first worked on correlating ancient systems of calendation and chronology such as Roman, Greek, Persian, Babylonian, Arabic and Hebrew. With access to resources now lost, he preserved aspects of the Hebrew calendar which fit the extant ancient data. He wrote that "from Nisan to Tisri are 177 days". This fits with the science of the lunar cycle which has an average of 29.53 days for the month. With alternating 30-day and 29-day lengths for the first six months, there would be exactly 177 days. An easy chart for determining the first of Tishri from the first of Nisan can be seen on page 22.



With the importance of the first month and the seventh month in mind, and the emphasis that we have seen the ancient Israelites placed upon fixing the beginning of the year, we can deduce that none other than a full month of 30 days would suffice for the first month of the calendar. This would make all the months in which Feast days fell "full" months, echoing the original, pre-flood calendar. Thus the first, third, fifth and seventh months would always span 30 days, while the second, fourth and sixth months would always span 29 days, making the Festal portion of the calendar set and predictable.

The back half of the year depends upon when the next calculated New Year is set to begin. By determining the next New Year, it will be apparent whether the year in question is an intercalary year or not. For normal 12-month years, there will be either 354 or 355 days. For 13-month years, there are either 383 or 384 days.

From Scaliger, we learn that the eighth and ninth months contain the built in flexibility or elasticity for absorbing the variations of a single day in normal and embolismic years. It is important, in order to preserve the first seven-month cycle of the coming year, for the last month of a previous year to be hollow, containing 29 days. Therefore in a 13-month year, the 12th month, which is normally hollow, gains a day, becoming full, ensuring that the 13th month is hollow. The image below illustrates the months of both normal and embolismic years with each possible variation in length.

The calendar rules that we have outlined are simplified into six points on the next page, while helpful tables can be found on pages 22 and 23.

The calendar we have here established resolves all the ancient data and synchronises with the prophetic timeline, giving us both a Friday crucifixion on April 27, 31 A.D. and a Day of Atonement on October 22, 1844.

This calendar reflects a God of order. The original calendar was created with a perfect 12 months of perfect 30 days each. The calendar we now have shows how God brings order out of the brokenness which sin has caused. He makes "All things work together for good..." (Rom. 8:28).

Finally, this calendar works for a round world, based upon establishing the astronomical phenomena in Jerusalem and extrapolating from there. This innovation not only agrees with the determination of prophecies which have been made according to the calendar, but would unite the world in keeping the same New Moons and Feast days at the same times. The mature crescent in Jerusalem ensures that those east and west of her will have had opportunity to experience the death and birth of the moon to start the month.

		Month	1	2	3	4	5	6	7	8	9	10	11	12	13
Normal Year	354 Days		30	29	30	29	30	29	30	29	30	29	30	29	
	355 Days		30	29	30	29	30	29	30	30	29	30	29		
Intercalary Year	384 Days		30	29	30	29	30	29	30	29	30	29	30	30	29
	383 Days		30	29	30	29	30	29	30	29	29	29	30	30	29
			Fixed Months							Elastic Months		Fixed Months		End of Year	

Case Study

Computing the 2015-2016 Hebrew Calendar

We are now going to put all that we have learned into practice to calculate the calendar year that spans 2015 and 2016. (All times will reflect the Jerusalem Meridian.)

The Vernal Equinox in 2015 occurs on the 21st of March at 45 minutes after midnight. The next conjunction occurs on April 18 at 8:56pm. The moon will become full on May 4 at 5:42am. This means that sunset of May 4 begins the 14th of the first month. Counting back, we arrive at the sunset of April 21 for the beginning of the year. Counting forward 177 days, we arrive at sunset of October 15 for the beginning of the seventh month.

The Vernal Equinox in 2016 occurs on March 20 at 6:30am. The next conjunction will be on April 7 at 1:23pm. The next full moon will be on April 22 at 7:23am. Counting back, we arrive at sunset of April 9 for the beginning of the year. This means that the 2015-2016 Hebrew year contains 12 months and a total of 354 days. Thus the months are perfectly alternating between 30 days for odd numbered months and 29 days for even numbered months. The full visual spread of this calendar, with its corresponding Feast days, can be viewed inside the back cover of this magazine.

Note: Most observers of the Appointed Times are beginning their calendar this year in March, not April. This is because the March Phasis occurs this year after the Vernal Equinox. However, the Conjunction to which it is linked occurs before the Vernal Equinox, thus the New Moon relationship straddles the equinox. This same event occurred in 1844, which began after an intercalary 13th month. 1844 is exactly 9 x 19 years from 2015, giving confirmation that we must also observe an intercalary month before the New Year begins.

seven principles

Simplified Rules for Calculating the Biblical Calendar

1

Find the first *Conjunction* and subsequent *Full Moon* following the *Vernal Equinox* for the *Jerusalem meridian*. and calculate the *Phasis*.

(Sunset after Full Moon always begins the 14th of 1st month)

2

Count forward *177 days* from the *beginning of the first month* to the *beginning of the seventh month*.

3

The *1st, 3rd, 5th and 7th* months have *30 days* each
The *2nd, 4th and 6th* months have *29 days* each.

4

Repeat step 1 for the following year and *calculate the number of days* between *both New Year dates*.

5

For 12-Month Years:
with 354 days, the 9th and 11th months have 30 days
with 355 days, the 8th month gains a 30th day
the rest have 29 days.

6

For 13-Month Years:
with 384 days, the 9th, 11th and 12th months have 30 days
with 383 days, the 9th month drops a day to be 29 days
the rest have 29 days.

7

Remember to count from *sunset to sunset*.

TABLE 1 - PASSOVER DATES

New Year (1 Nisan)	Passover (14 Nisan)
March 22	April 4
March 23	April 5
March 24	April 6
March 25	April 7
March 26	April 8
March 27	April 9
March 28	April 10
March 29	April 11
March 30	April 12
March 31	April 13
April 1	April 14
April 2	April 15
April 3	April 16
April 4	April 17
April 5	April 18
April 6	April 19
April 7	April 20
April 8	April 21
April 9	April 22
April 10	April 23
April 11	April 24
April 12	April 25
April 13	April 26
April 14	April 27
April 15	April 28
April 16	April 29
April 17	April 30
April 18	May 1
April 19	May 2
April 20	May 3
April 21	May 4

This table is a quick reference guide to assist in locating the New Year from the Passover and vice versa. The Passover limits today range from April 4 to May 4. An April 4 or 5 Passover is extremely rare, and would require an early conjunction after Vernal Equinox with a very short translation period, something that doesn't happen very often. The Passover limits in the first century were from April 6 to May 6 according to the "Julian calendar" of that day.

TABLE 2 - CIVIL NEW YEAR DATES

Sacred New Year (1 Nisan)	Civil New Year (1 Tishri)
March 22	September 15
March 23	September 16
March 24	September 17
March 25	September 18
March 26	September 19
March 27	September 20
March 28	September 21
March 29	September 22
March 30	September 23
March 31	September 24
April 1	September 25
April 2	September 26
April 3	September 27
April 4	September 28
April 5	September 29
April 6	September 30
April 7	October 1
April 8	October 2
April 9	October 3
April 10	October 4
April 11	October 5
April 12	October 6
April 13	October 7
April 14	October 8
April 15	October 9
April 16	October 10
April 17	October 11
April 18	October 12
April 19	October 13
April 20	October 14
April 21	October 15

This table is a quick reference guide to assist in determining the seventh month from the first month. 177 days are added to the New Year date to arrive at Rosh Hashanah, the first day of the seventh month. This allows easy calculation of the Autumn Feasts after calculating the Spring Feasts. This calendar is according to the position of the Vernal Equinox today and two days would need to be added to the end of this calendar to reach the limits of the first century.

TABLE 3 - THE LENGTH OF THE YEAR

1st New Year Date at Sunset	Gregorian Normal Year				Gregorian Leap Year			
	12 Month Year		13 Month Year		12 Month Year		13 Month Year	
	354	355	383	384	354	355	383	384
March 22			April 9	April 10			April 8	April 9
March 23			April 10	April 11			April 9	April 10
March 24			April 11	April 12			April 10	April 11
March 25			April 12	April 13			April 11	April 12
March 26			April 13	April 14			April 12	April 13
March 27			April 14	April 15			April 13	April 14
March 28			April 15	April 16			April 14	April 15
March 29			April 16	April 17			April 15	April 16
March 30			April 17	April 18			April 16	April 17
March 31			April 18	April 19			April 17	April 18
April 1		Mar. 22	April 19	April 20			April 18	April 19
April 2	Mar. 22	Mar. 23	April 20	April 21		Mar. 22	April 19	April 20
April 3	Mar. 23	Mar. 24	April 21		Mar. 22	Mar. 23	April 20	April 21
April 4	Mar. 24	Mar. 25			Mar. 23	Mar. 24	April 21	
April 5	Mar. 25	Mar. 26			Mar. 24	Mar. 25		
April 6	Mar. 26	Mar. 27			Mar. 25	Mar. 26		
April 7	Mar. 27	Mar. 28			Mar. 26	Mar. 27		
April 8	Mar. 28	Mar. 29			Mar. 27	Mar. 28		
April 9	Mar. 29	Mar. 30			Mar. 28	Mar. 29		
April 10	Mar. 30	Mar. 31			Mar. 29	Mar. 30		
April 11	Mar. 31	April 1			Mar. 30	Mar. 31		
April 12	April 1	April 2			Mar. 31	April 1		
April 13	April 2	April 3			April 1	April 2		
April 14	April 3	April 4			April 2	April 3		
April 15	April 4	April 5			April 3	April 4		
April 16	April 5	April 6			April 4	April 5		
April 17	April 6	April 7			April 5	April 6		
April 18	April 7	April 8			April 6	April 7		
April 19	April 8	April 9			April 7	April 8		
April 20	April 9	April 10			April 8	April 9		
April 21	April 10	April 11			April 9	April 10		

This table is a quick reference guide to assist in determining the length of any Biblical year according to the modern Gregorian calendar. To calculate the length, simply determine two successive New Year dates and find where they intersect on the table. So if you are trying to figure out the length of a Hebrew year beginning on April 7 and the next Hebrew year begins on March 27, the length of the year is either 354 days or 355 days depending on whether the period in question has a February 29 leap year.

This table works according to the modern placement of the Vernal Equinox on March 20-21. The limits for the new year in the first century extend from March 24 to April 23 on the Julian calendar for the sunset beginning the New Year day.

ELEPHANTINE NEVER FORGETS

Synchronisms from the Fifth Century B.C.

In the southern region of Egypt, on an island in the middle of the Nile river, there was a Jewish community during the 6th and 5th century B.C. This Island was then called Yeb, but today is called Elephantine and is a part of the city of Aswan. While working on construction of an early dam in the area, many papyri and ostraca (potsherds with inscriptions) began to be unearthed from old frontier fortresses which once existed in the area.

These Papyri are extremely valuable witnesses, not just to a Jewish community distant from Jerusalem, but because many of them are double-dated - giving a reference in both Egyptian and Jewish time. These double dates allow us to synchronise the movable Jewish dates to the more fixed Egyptian dates. This community was far removed from Jerusalem, and its worship reflected polytheistic tendencies. Their worship structure was autonomous to the point of having their own temple on the island, something that would not have been sanctioned by either the Torah or the authorities at Jerusalem. It wouldn't be appropriate for us to place too much emphasis on these dates, however they do provide an opportunity to gauge the accuracy of the reconstructed calendar. In doing so, the letters show that they still kept the Feasts of the Torah and their calendar agrees remarkably closely, with only very little variation, the rules we have established.

A small amount of variation would be expected at such distance from Jerusalem. The separateness of the community from the centralised system in Jerusalem shows that they kept their calendar by their local conditions. Some of the letters also show scribal errors up to a month out, and for some of the discrepancies, a single omission of an ink stroke would reconcile the difference.

Due to the regression of the Julian Calendar, the time of the Vernal Equinox in the 5th century was around March 26-27. The Julian error is due to the fact that the year is not precisely 365.25 days long but is rather 365.2425. Thus, every century, the Vernal Equinox would move back a day. This has been corrected in the Gregorian calendar reform which is in use today.

The Elephantine calendar conforms to the 19-year pattern except in one instance, where a change was made to conform to the equinox-conjunction rule. However, at two other times, the equinox-conjunction rule was not followed. None of the calendar dates would reflect the modern Jewish reckoning of an early spring Passover. The clearest consistency with the calendar rules which we have reconstructed from history, though, is that of the mature crescent and the relationship of the Passover to the full moon. Many of these synchronisms just would not work with an immature crescent. The illumination of the moon at the New Year ranges from 1.5% to 12.5%, with the mean visibility of 6.2%. These visibilities reflect the calendar which we have seen works on a round world.

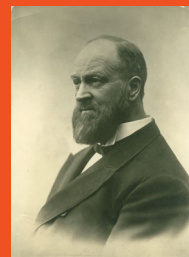
So it is, that these papyri, summarised in the table on the adjoining page, constitute a valuable additional witness for many of the elements of our reconstructed calendar as the community in Elephantine, though isolated from the reckoning in Jerusalem and conducting their own worship services, continued to keep the correct relationship of the Passover to the Full Moon.

Papyrus	Crescent After VE	Conjunction After VE	Full Moon Rule	19-Year Rule	Month Sequences
B23 (471 B.C.)	YES	YES	YES	YES	One Day
B24 (464 B.C.)	YES	YES	YES	NO	YES
B34 (456 B.C.)	YES	YES	YES	YES	YES
B35 (451 B.C.)	YES	YES	YES	YES	YES
B28 (449 B.C.)	YES	YES	YES	YES	One Day
B29 (446 B.C.)	YES	NO	YES	YES	YES
B30 (440 B.C.)	YES	YES	YES	YES	YES
B37 (437 B.C.)	YES	YES	YES	YES	One Day
B38 (434 B.C.)	YES	YES	YES	YES	YES
B39 (427 B.C.)	YES	NO	YES	YES	YES
B40 (420 B.C.)	YES	YES	YES	YES	YES
B31 (420 B.C.)	YES	YES	YES	YES	YES
B32 (416 B.C.)	YES	YES	YES	YES	YES
B42 (416 B.C.)	YES	YES	YES	YES	YES
B33 (410 B.C.)	YES	YES	YES	YES	YES
B43 (404 B.C.)	YES	YES	YES	YES	YES
B44 (402 B.C.)	YES	YES	YES	YES	YES

Analysis of the Table

As can be seen, there is a 100% agreement in the table with the Passover-Full Moon relationship which is the key to holding the Calendar in balance. Furthermore, every month begins after the Vernal Equinox, however the Conjunction on two occasions straddles that equinox. In all years but one, the calendar conforms to a 19-year cycle for this period, giving a 94% rate of agreement. As for the rules regarding the alternating month sequences, they are correct, for the most part, but are out in three of the years giving an 80% correlation. In each of these cases, there would have been one additional day in one of the months between Nisan and the date on the Papyrus, requiring that one of the crescents would be more mature, rather than less. Both the frequency of scribal errors in dating, and the community's separation from Jerusalem are reasonable explanations for the differences between Elephantine reckoning and the reconstructed calendar presented herein.

Grace Edith Amadon: Woman Ahead of Her Time



George Amadon



Martha Amadon, 100

Born in 1872 to George Washington Amadon and Martha Dormer Amadon (nee Byington), Grace Amadon was the youngest of two children. George Amadon joined the Sabbath-keeping Adventist movement in 1853 at age 21 and immediately became involved in the publishing work, which he continued for 50 years. Martha Amadon was the daughter of the first General Conference president, John Byington. Such was the stock from which Grace Amadon came from.

Grace was educated at Battle Creek College and had an affinity for languages, becoming proficient in Greek and Latin, which she would go on to teach, along with mathematics and music. For 6 years, Grace was a missionary teaching in South Africa before she returned home in 1899. She moved to Chicago where she worked as a bacteriologist. She was also a strong supporter of the Sabbath School work as well as being involved in the temperance movement. There is no evidence that Grace Amadon ever married, and her life was dedicated to serving the Lord.

Grace Amadon took on the care of her elderly parents after their retirement. Her father lived until he was 81, while her mother lived to be 103 years old, both sterling examples of what the health message can do. While caring for her parents, Grace Amadon was able to engage her spare time and her love of languages, sciences and history in pursuit of her passion - chronology. This passion became a professional hobby which would occupy her time until her death in 1945, aged 73.

In 1938, something happened that brought Grace Amadon's personal studies on chronology and calendar reckoning to the forefront of the Church. In March of that year, *The Gathering Call*, the bi-monthly paper of the Ballenger brothers opposing the Seventh-day Adventist Church, began an attack on the prophetic interpretation of the Church, particularly the year 31 A.D. for the crucifixion of Christ and October 22, 1844. This attack, almost 100 years after the Great Disappointment, and at a time when all who were personally involved with that movement had passed to the grave, sent a wave of consternation throughout the leadership of the Adventist Church. A Committee was formed to make a fresh investigation of the waymarks of our prophetic understanding, and due to the calibre of her calendar studies, Grace Amadon found herself engaged in denominational employment once again at the age of 67.

With her on the committee were some of the greatest minds of the Church at that time. Men such as Walter E. Read (chairman), Merwin R. Thurber (secretary), LeRoy E. Froom, Siegfried H. Horn, Milton E. Kern, Frederick Lee, Denton E. Rebock, W. Homer Teesdale, Lynn H. Wood, Frank H. Yost and one other woman, Julia Nueffer. Over the course of the several years, this committee investigated the reckoning of the Prophetic waymarks along Biblical, historical, chronological and astronomical lines.

While engaged in this research, Grace Amadon struck up correspondence with leading scholars of the world in fields of chronology, astronomy and calendar science. These men engaged with her as a peer and through association with them, she pursued the publication of her conclusions in mainstream academia. Grace Amadon is noted to be among the first Adventist scholars to have her research appear in peer-reviewed literature outside of Adventism.

Her articles "Ancient Jewish Calendation" and "The Crucifixion Calendar" were accepted by the *Journal of Biblical Literature* and this came to pass through the friendship she had made with W. F. Albright, a Biblical chronologist who was a regular contributor to that periodical. First of these articles was a lengthy thesis demonstrating her calendar rules and how they result in a Friday crucifixion in 31 A.D. The second was a rejoinder to address rebuttal of her work. Grace also had articles appear in the *Anglican Theological Review*, which was interested in calendation at the time, including "The Johannine-Synoptic Argument" and "Important Passover Texts in Josephus and Philo".

As a way of introduction to the editors of the *Journal of Biblical Literature*, she received the following recommendation from Glenn Draper of the U.S. Naval Observatory, with whom Grace Amadon had frequent correspondence:

"As to the rules of calendation employed by the ancient Jewish people, we have been in more or less total darkness. The few threads of information which we are able to glean from the records indicate that the ancient calendar rules were astronomically sound, requiring more knowledge of the motions of the sun and moon than has been credited to the ancient Jewish people... One cannot say that Miss Amadon's calendar rules are the ancient canons so long as we do not have more authentic statements from the ancient Jews themselves. All that we can ever hope for is to reproduce formulae which consistently synchronize with the few definite records of the past. No investigator of ancient Jewish time has thus far found rules of lunar calendation which accomplish this quite as well as the rules which Miss Amadon has discovered. I merely desire to say that astronomically the rules are sound, and that they apparently are in harmony with the data of the ancient records. Therefore, I am pleased to subscribe to the belief that the ancient Jewish people had rules that, if not those of Miss Amadon, at least synchronized with them." (Letter to W. F. Albright, dated May 8, 1943).

Grace Amadon went to sleep in Jesus in early 1945, committing to the Church all her manuscripts of research, which have finally been made available to the world. Her life's work leaves behind the testimony of a woman ahead of her time, someone who was respected regardless of age or gender in the 1940s as a faithful student of Biblical history.

Misuse of the Amadon Collection by Supporters of the Lunar "Sabbath"

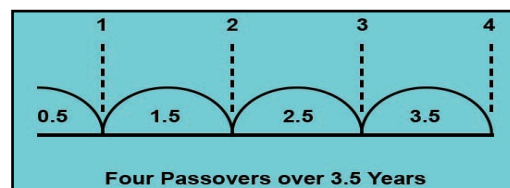
Even as this material has been a blessing, it has, as often is the case, been misused by some. Lunar "sabbath" believers have wrested certain portions of Grace's research, not understanding it, to attempt to prove a sinister plot in the 1940s to keep the idea of a lunar sabbath from the people. The truth is that there is no inkling in the entire corpus of this research to indicate that the notion of a lunar sabbath ever crossed the committee's minds. In the attempts to prove this 'conspiracy', appeal is made to J. H. Wierts, who disagreed with Amadon's material. Wierts was a pastor who had also made a hobby of researching calendation and chronology. His theory was examined by the committee and dismissed based on flaws in his astronomical data (he was reckoning data of Biblical times from American meridians, rather than from the Middle East. It seems that Wierts never got over the committee rejecting his research. After Grace Amadon's death, Wierts wrote a scathing, bitter attack against Amadon addressed to LeRoy Froom. In it, he makes unfounded accusations against Amadon, such as that she was barred from the Naval Observatory as a nuisance. The above testimony from G. H. Draper shows this to be a lie. Amadon's research, though it did not conceive of such a thing as a lunar sabbath, at least anticipated such ideas and holds evidence which contradicts the teaching.

CHRONOLOGY

of Jesus' Ministry

Four Passover Seasons

Mapping out Three and a Half Years



Whenever there is an incident witnessed by multiple parties, it is very rare for two accounts to be exactly the same. Detectives work through the different witness statements in their endeavour to discover the truth of what happened. This is the same situation that the Bible student goes through whenever they come to piece together the life of Christ. We have 4 separate accounts which together give us a harmonious picture of Christ's life, death and resurrection. We need to take care that we can properly harmonise the different accounts so that this picture becomes clear.

Many believe that Christ's ministry was a period of three and a half years. This period would include four Passover seasons. No single gospel writer highlights the four Passover seasons in the ministry of Christ. John gives three of these, the last one of which the Synoptic writers also describe. A fourth Passover season is elusive from a surface reading of the gospels, but events in the life of John the Baptist hold the key to discovering this.

The first Passover season is described in John 2:13, "The Passover of the Jews was at hand". This was the occasion of Christ's first cleansing of the temple. This Passover occurred before John the Baptist was cast into prison (John 3:24). This Passover also occurred in a Sabbath year, for a little later, in John 4:35, Jesus tells His disciples, "Do you not say, 'There are yet four months, then comes the harvest'? Look, I tell you, lift up your eyes, and see that the fields are white for harvest." Jesus was pointing to fields that were ripe for harvest, but yet were not able to be harvested for four months. The only time that there would be a ripe harvest but no harvesting would be during a Sabbath year, when there was no sowing of seed. From Autumn 27 A.D. to the Autumn of the following year was a Sabbath year.

The next Passover season John describes is in chapter 6, around the time of the feeding of the five thousand. In Matthew 14, we see that this same event occurred after the death of John the Baptist. This is the third Passover of Jesus' ministry. There is one other Passover season left, aside from the Passover when Jesus died, described in the narrative of the gospels. John did not include this second Passover in his gospel.

The second Passover season is hinted at by the Synoptists who all reference the Sabbath around a barley harvest where Jesus' disciples were picking and eating ripe barley. Mark sets this narrative after John the Baptist's imprisonment (Mark 1:14) but before his death (Mark 6) and Matthew places it at the time of Jesus' public ministry in Galilee (Matthew 4:23). It is in this context that the story of the barley harvest Sabbath takes place (Luke 6:1; Matthew 12:1; Mark 2:1).

So we can see that Jesus' ministry passed through three Passover seasons before the fourth season during which He died for our sins. Now let us move on to look closely at the events leading up to that final Passover of Christ's ministry so we can lock in our chronology for that year.

Passover Evening

The Night Every Household Became a Temple

Before the very first recorded Passover, we read the commandment, “the whole assembly of the congregation of Israel shall kill their lambs at twilight” (Exo. 12:6). This would be impossible to obey if the Israelites had to have them killed by priests. This commandment imbued each household with the honour of the priesthood and “private altars” were allowed for the carrying out of this sacrifice (Philo, Vol. VII, De Decalogo XXX.159. Loeb Classic Library). Philo writes that each home was “invested with the outward semblance and dignity of a temple.” (Ibid, Special Laws II.xxvii.148, 149)

When Jesus asked His disciples to prepare the Passover, they would have taken part in this same ceremony. It was commanded to be sacrificed “between the evenings”, or at the point at which the 13th transitions into the 14th of Nisan.

Dating the Passover

The Astronomy of the Crucifixion Month

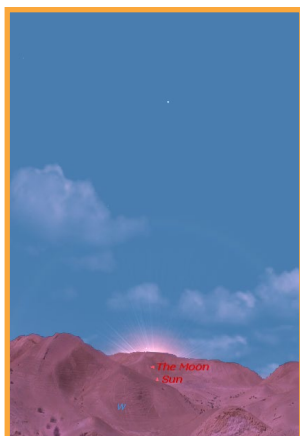
The popular options as years to fix the crucifixion are 30 A.D. and 33 A.D., though the former holds by far the most support. However, the rules used to arrive at a Friday crucifixion for these years are not the rules of ancient Hebrew calendar reckoning. Another option, 31 A.D. is often favoured by proponents of the Wednesday crucifixion theory, however this is also not based upon the rules of calendar reckoning from Biblical times. This table represents the astronomical data for the three years in question:

Year	Conjunction	New Year	Translation Period	Full Moon	14 Nisan	Day of Week
30 AD	Apr. 21.50	Apr. 23-24	2.27 days	May 6.23	May 6-7	Sat-Sun
31 AD	Apr. 10.58	Apr. 13-14	3.18 days	Apr. 25.94	Apr. 26-27	Thur-Fri
33 AD	Apr. 17.90	Apr. 20-21	2.87 days	May 3.29	May 3-4	Sun-Mon

In the above table, we can see that for the three years under examination, the only year that the Passover falls on a preparation for the Sabbath is on the 31st of Nisan. This is using the rule wherein the sunset following the full moon begins the 14th of Nisan. Note that in 31 A.D. the full moon occurs around 11pm on Wednesday the 25th. As it occurs after sunset on Wednesday, Passover begins the following sunset.

Grace Amadon had set March for the first month in 30 A.D., but neglected to adjust for the later Vernal Equinox in the first century, which fell around the 23rd of March. The conjunction in March of that year fell before the equinox. According to our Divine Pattern gathered rule from Ellen White’s writings as synchronised with 1844, the first month is delayed until all the events line up perfectly. Grace Amadon’s calculations were only amiss in this one form, and that error was perpetuated every 19 years, thus confirming the 19-year cycle.

As can be seen, if the 14th of Nisan is to begin at the sunset immediately following the full moon, then 30 A.D. would give us a Sunday crucifixion and 33 A.D. would give us a Monday crucifixion. Neither of these are tenable to the Biblical narrative. Thus the only year in which the calendar gives us a Friday crucifixion is coincidentally also the fourth Passover of Christ’s ministry working from the Sabbatical year in 27 A.D.



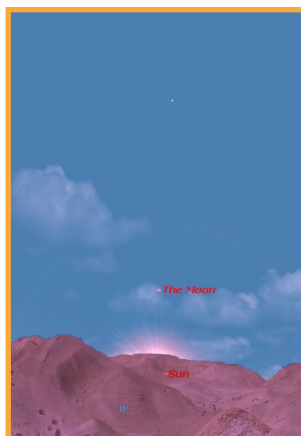
Sunset April 10, 31 A.D.

Day of Conjunction.

Sunset - 7:40pm

Moonset - 7:35pm

Illumination - 0.1%



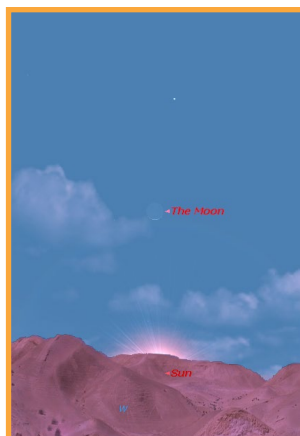
Sunset April 11, 31 A.D.

1st Day after Conjunction

Sunset - 7:40pm

Moonset - 8:25pm

Illumination - 1.5%



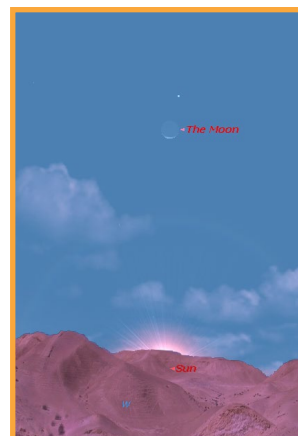
Sunset April 12, 31 A.D.

2nd Day after Conjunction

Sunset - 7:41pm

Moonset - 9:25pm

Illumination - 4.7%



Sunset April 13, 31 A.D.

3rd Day after Conjunction

Sunset - 7:41pm

Moonset - 10:25pm

Illumination - 9.5%

The above images represent the moon's relation to the sun at the time of sunset, for the translation period for the first month in 31 A.D. from the vantage point of Jerusalem. The conditions, including the Judean desert, were reproduced through simulation in the software *Starry Night Pro Plus 6*. The moon at this time was in apogee and its movement in relation to the earth was slow. On the first two days after conjunction, the moonset occurred during twilight,

where light from the sun over the horizon would cause difficulty in sighting the moon. The moon on these days would not be easily visible at the time of sunset, so as to declare the new month. The third day after conjunction would be the optimal day for the moon's visibility at the time of sunset, according to the astronomical criteria accepted by the Sanhedrin and is the date which results in a Passover on the sunset following the Full Moon.

31 A.D. in the Talmud

Historical

*Confirmation of the
Crucifixion Year*

The Jews, in their Talmud commentaries on the Oral Law, reveal that something significant happened 40 years before the destruction of the temple in 70 A.D.

"Forty years before the destruction of the Temple, the western light went out, the crimson thread remained crimson, and the lot for the Lord always came up in the left hand. They would close the gates of the Temple by night and get up in the morning and find them wide open" (Jacob Neusner, *The Yerushalmi*, p.156-157)

"Our rabbis taught: During the last forty years before the destruction of the Temple the lot ['For the Lord'] did not come up in the right hand; nor did the crimson-colored strap become white; nor did the western most light shine; and the doors of the Hekel [Temple] would open by themselves" (Babylonian Talmud, Soncino, Yoma 39b)

"Forty years before the destruction of the Temple, the Sanhedrin were exiled and took up residence in Hanuth." (Babylonian Talmud, Soncino, Sanhedrin 41a)

Many believe these events to be confirmation of 30 A.D. as the crucifixion, however Jewish reckoning was inclusive. Thus 70 A.D. would have been considered the 40th year, while 31 A.D. would be the first year of the reckoning. These events fit with the Biblical narrative of the earthquake and God's judgement on Israel.

The Passover Meal

Reconciling the Biblical Timing of the Meal and Christ's Sacrifice

Certain details of the Crucifixion Passover have been very difficult to reconcile regarding the Lord's Supper as the accounts between the gospel of John and the synoptic gospels appeared to conflict with one other. The main question to be resolved in terms of Crucifixion chronology is whether Jesus ate the Passover meal at the beginning of the 14th (the evening before His sacrifice) or whether this was a special meal He instituted, with the regular Passover meal being eaten at the end of the 14th by the rest of Israel (after His sacrifice). Part of the confusion comes from a desire to see Jesus' sacrifice as fulfilling the timing of the Passover sacrifice. Another difficulty comes from the interchangeability of terms in the synoptic narratives where "passover" (τὸ πᾶσχα) and "unleavened bread" (τὰ ἄζυμα) are used synonymously for the entire Paschal season. John exclusively uses the term "passover" for both the Passover of the 14th and the Feast of Unleavened Bread beginning on the 15th.

From Exodus 12, it is clear that the Passover was to be slain at the transition between the 13th and the 14th of the month "between the evenings" and eaten "that same night". This agrees with Christ's command to His disciples to go into Jerusalem and prepare the Passover on the 13th. Thus the meal that Jesus ate with His disciples fulfilled the true timing of the Passover meal.

The possible contradiction appears in John's gospel, where during Jesus' first appearance before Pilate, the accusers did not enter Pilate's judgement hall so as to avoid becoming unclean (John 18:28). This occurred in the early hours of the morning. It is popularly understood that the Pharisees wished to eat the Passover meal the following evening, on the 15th and did not wish to be defiled for that occasion. However, this understanding is not in harmony with the cleansing laws of the Torah. Someone who was ceremonially unclean only needed to bathe to be declared clean by the evening (Lev. 15). So if the Passover John speaks about in this verse was to be eaten the evening of the 15th, they could have been clean for it simply by bathing.

However, the narrative tells us that Jesus was arrested at night on the 14th (Thursday night). Judas left the Passover meal early to meet with those who wished to arrest Jesus, which would mean that they had also left their meals early. This is a significant point - ***the Jews were so eager to murder Jesus that they didn't even finish eating the Passover meal!*** It is likely that they assumed it would be a speedy process of having the false witnesses accuse Jesus and then have Him stoned so they could return and eat their Passover. However, events drew out and prevented them from returning to finish the meal.

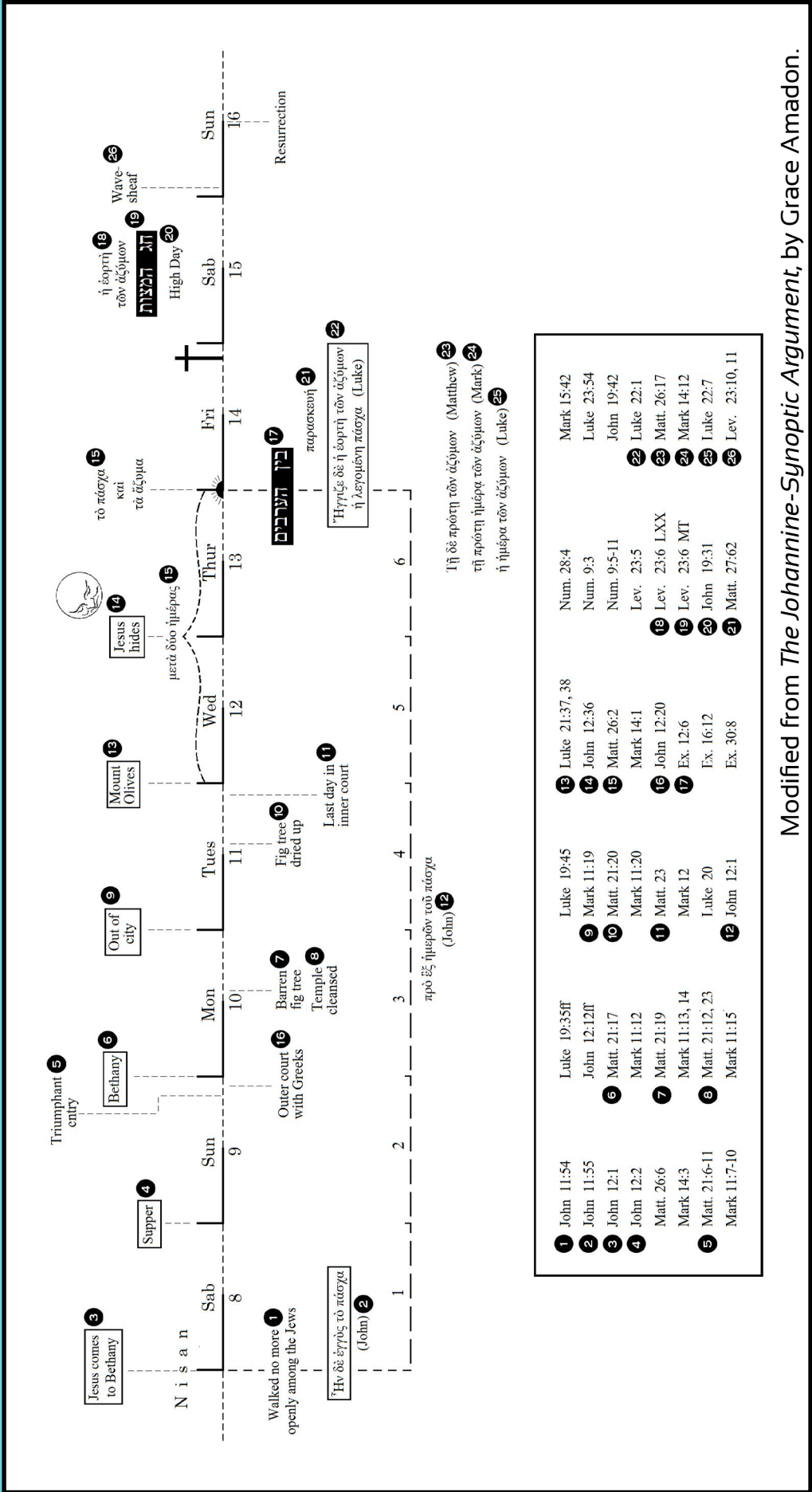
The last statement to consider is in the next chapter of John, where it is called "preparation of the Passover". This language is similar to the Talmudic expression "eve of the Passover". At some point in time, the 14th lost its significance to the 15th of the month among the Jewish people. This may have come from the interchangeability of terms used, as well as a desire to avoid celebrating the same day as the early Christians who came to be called "quartodecimans" (celebrators of the 14th). John goes on to call the approaching Sabbath a "High Day" (John 19:31), indicating the nature of the 15th as a "Holy Convocation" (Lev. 23:7).

Another point to consider is that there was a Passover of the Flock (the lamb) that was slain for the evening of the 14th, and a Passover of the Herd (Deut. 16:2). While the Passover of the Flock was slain and eaten in the intimate family gathering in each home, the Passover of the Herd appears to have been part of a national meal eaten the following day (2 Chron. 30:24; 35:7).

So we can see a reconciliation between the different terms in the gospel narratives. Further, we see that the meal Jesus ate with the disciples was truly the Passover meal. Jesus was nailed to the cross at the time of the morning sacrifice (9am) and died at the time of the evening sacrifice (3pm), fulfilling the daily, and through this, all the typical sacrifices.

Outline of Jesus' Final Week

Chronology of the events leading up to the Death and Resurrection of Christ



Modified from *The Johannine-Synoptic Argument*, by Grace Amadon.

Three Days and Nights

An Alternative View of the Sign of Jonah.

One of the chief sources of confusion in Crucifixion chronology comes from Jesus' once recorded phrase "three days and three nights". All statements besides this, referring to the time between the crucifixion and resurrection, use either "on the third day" or "after three days" which are reconciled by understanding the latter as using inclusive reckoning. However, it troubles many that the inclusion of "nights" should mean a period of around 72 hours.

The best explanation needs to be built around the meaning of the phrase "heart of the earth". Most assume this to be the grave, however there is no evidence of this phrase having this meaning in Scripture. Jerusalem, however, was considered to be the "midst" or "heart" of the nations of the earth (Ezek. 5:5). By this view, Jesus would be predicting that He would be in Jerusalem, not necessarily in the grave, for this period of time.

Some hold that Jesus was predicting the time from Gethsemane to the resurrection, but this interpretation neglects some important information about the type Jesus was using as an illustration. Jesus was referencing the time Jonah was in the belly of the whale, a time period that Jonah was under condemnation and separated from his shipmates, but alive. But there are also two other types which include three days and three nights that should be considered.

Isaac was a representative of Christ (3T, p. 369). Abraham was told at night time that Isaac was to be offered (PP, p. 148). The journey began the following day and took three days (Gen. 22:4). During this time, Isaac was under sentence of death, separated from the household of Abraham, but alive.

The other type is the Passover lamb. It was chosen and separated from the flock on the 10th day of the first month (Exo. 12:3), to be sacrificed at twilight between the 13th and 14th of the month (Exo. 12:6). This period also occupies three days and nights is a period during which the lamb is under sentence of death, but alive.

In each of these types, we see that the three days and nights is a period during which the subject is alive, but set aside for death. In two of the types (Isaac and Jonah), the subject escapes death through the merits of the future sacrifice of Christ. It would destroy the relationship between type and antitype to look for a fulfillment of the three days and nights where Christ is dead, while the types are alive.

Jesus closed His public ministry among the Jews "two days before the Passover", at the end of Tuesday, the last day He spent in the inner court of the Temple, and the same day as the Olivet discourse. After this time, He "hid Himself" from those who sought to kill Him (John 12:36). The period between this time and Jesus' death was three days and three nights during which He was under sentence of death, separated from the Jews. So we can see that the three days and three nights prophecy does not at all conflict with the period "three days" and "third day" statements regarding the resurrection.

The sign of Jonah, though, was not in the three days and three nights he spent in the heart of the sea. The sign of Jonah is often considered to be this time period. However, after mentioning the sign of Jonah, Jesus goes on to talk about Jonah's preaching. Ellen White confirms that the preaching of Jonah and the subsequent repentance of Nineveh was the sign to which the Jews should be looking.

"As the preaching of Jonah was a sign to the Ninevites, so Christ's preaching was a sign to His generation, but what a contrast in the reception of the word." (PK, p. 274; cf DA, p. 406)

Many today are seeking for signs and wonders that they might believe. Many today are looking for a prophet who can settle issues among us, such as the calendar. There will be signs and wonders, and there will be the gift or prophecy, but just as in the time of Christ, God desires us to place our hope in the stability of the Gospel message rather than in sensationalism. In His Word we have all that we could need to finish the work.

ELLEN WHITE

Confirming the Calendar

Beginning the Year

Contradiction or Harmony?

In the article on page 18, *God's Calendar: Putting It All Together*, we saw the following, crucial quote that Ellen White used in her writings to show how she understood the relationship of the New Year to the Equinox. "Anciently, the new year did not commence in midwinter, as now, but at the first new moon after the vernal equinox" (4SP, p. 497; GC1888, p. 681).

Understanding this statement to mean the conjunction, combined with the astronomical data in 1844, helps us to know what to do in years where the visible Crescent falls very soon after the Vernal Equinox, yet is linked to a conjunction that occurs before the equinox. From this statement, the Passover limits will always extend from early April to early May.

Some have been troubled, however, by a statement by Ellen White that appears to contradict this timing. In *Desire of Ages*, Ellen White writes:

"There were three annual feasts, the Passover, the Pentecost, and the Feast of Tabernacles, at which all the men of Israel were commanded to appear before the Lord at Jerusalem. Of these feasts the Passover was the most largely attended. Many were present from all countries where the Jews were scattered. From every part of Palestine the worshipers came in great numbers. The journey from Galilee occupied several days, and the travelers united in large companies for companionship and protection. The women and aged men rode upon oxen or asses over the steep and rocky roads. The stronger men and the youth journeyed on foot. The time of the Passover corresponded to the close of March or the beginning of April, and the whole land was bright with flowers, and glad with the song of birds." (DA, p. 75)

The entire context of this paragraph is describing the journey of the pilgrims to Jerusalem to keep the Passover, a journey that for many began at the beginning of the year or earlier. This statement does not say that the Passover itself corresponds to "the close of March or the beginning of April", it says that the "time of the Passover" does. In another statement, Ellen White clarifies that it is the beginning of the year which corresponds to the end of March and the beginning of April.

"The first of these festivals, the Passover, the feast of unleavened bread, occurred in Abib, the first month of the Jewish year, corresponding to the last of March and the beginning of April. The cold of winter was past, the latter rain had ended, and all nature rejoiced in the freshness and beauty of the springtime. The grass was green on the hills and valleys, and wild flowers everywhere brightened the fields." (PP, p. 537)

In this statement, Ellen White speaks of "Abib, the first month of the Jewish year, corresponding to the last of March and the beginning of April", which fits perfectly with the Passover limits based upon the astronomical phenomenon in the reconstructed calendar.

2300 Days - “Perfectly Calculated”

Prophetic Waymarks Versus Historical Dates

Whenever we encounter questions or problems we don't have answers to, it can test our faith. Some have been tempted to question and reject the prophetic waymarks upon which the Adventist movement is built, including Ellen White's endorsement of certain dates, such as the death of Christ in 31 A.D., the stoning of Stephen as the end of the 70 weeks in 34 A.D. or the antitypical Day of Atonement on October 22, 1844 A.D. Throughout our *Girded Shofar* this year, we will cover the validity of each of these dates to rebuild faith in our message and movement. Ellen White did not consider these dates to be simply “historical dates” that she received from others who may have been wrong in their calculations. She wrote the following:

“But ***such subjects as the sanctuary, in connection with the 2300 days***, the commandments of God and the faith of Jesus, ***are perfectly calculated*** to explain the past Advent movement and show what our present position is, establish the faith of the doubting, and give certainty to the glorious future. These, I have frequently seen, were the principal subjects on which the messengers should dwell.” (EW, p. 63)

“The great waymarks of truth, showing us our bearing in prophetic history, are to be carefully guarded, lest they be torn down and replaced with theories that would bring confusion rather than genuine light. (Ms 31, 1896)

Passover-Full Moon Relationship

Narrative Confirmation of the Reconstructed Calendar

The most crucial part of the reconstructed Biblical calendar is the link between the Full Moon and the Passover. This relationship of the Passover beginning at sunset following the moon's fullness locates the correct crescent for beginning the month and is the only calendar rule that harmonises with both a Friday crucifixion in 31 A.D. and a Day of Atonement on October 22 in 1844. During her prophetic ministry, Ellen White received many visions of the life of Christ. Among her writings we find confirmation of the moon having become full at the time of Passover.

“Jesus and the disciples were on the way to Gethsemane, at the foot of Mount Olivet, a retired spot which He had often visited for meditation and prayer. The Saviour had been explaining to His disciples His mission to the world, and the spiritual relation to Him which they were to sustain. Now He illustrates the lesson. The moon is shining bright, and reveals to Him a flourishing grapevine. Drawing the attention of the disciples to it, He employs it as a symbol.” (DA, p. 674)

In this statement, Ellen White describes the moon as shining bright. However, a few pages later she describes it as “broad and full”. More than this, she calls it the “Passover moon”, showing that it was not just the moon on that occasion, but that the moon always appeared this way at the time of the Passover meal.

“In company with His disciples, the Saviour slowly made His way to the garden of Gethsemane. The Passover moon, broad and full, shone from a cloudless sky. The city of pilgrims' tents was hushed into silence.” (DA, p. 685)

This confirms the principle outlined here that has been reconstructed from the ancient Hebrew testimony and Psalm 81:3. In another place, Ellen White, speaking of the pilgrimage of the Jews to Jerusalem to keep the Feasts, wrote of “The moon, now approaching the full, made the evenings delightful” (PP, p. 537). So we see that on every occasion Ellen White confirms the Paschal full moon association.

COMPARISON

Of Calendar Principles

So far in this Passover edition of *Girded Shofar*, we have looked at the Divine Pattern of God's timing and have reconstructed a method of calendation that synchronises with both the ancient data and the prophetic dates, and also functions smoothly on a round world. We have seen that other systems of calendation fail in some or all of these areas. The main reason for this is that they violate the principles of the Divine Pattern and thus present an incomplete picture of how God's timing is measured.

As a summary, this chart outlines the different views on calendar reckoning and measures them against the criteria necessary for a calendar that conforms with Bible times.

	1st New Moon After VE	Passover/ Full Moon Relation?	Preserves a Divine Pattern?	Stable on a Round World?	Agrees with Oct. 22, 1844?	Agrees w/ Fri. Crucif. in 31 A.D.?
Beginning the Month						
Conjunction Only	N/A	No	No	Yes	No	No
First Crescent Only	N/A	Sometimes	No	No	No	No
Translation Crescent	N/A	Yes	Yes	Yes	Yes	Yes
Conjunction & T. Crescent	N/A	Yes	Yes	Yes	Yes	Yes
Beginning the Year						
Modern Jewish Calendar	Sometimes	N/A	No	Yes	No	No
Barley Harvest	Sometimes	N/A	No	No	Maybe	Yes
Calculation & Observation	Yes	N/A	Yes	Yes	Yes	Yes
Vantage Point						
Local Observation	N/A	Sometimes	No	No	Possibly	No
Jerusalem Day-Line	N/A	Yes	No	No	Half	Half
Jerusalem Prime Meridian	N/A	Yes	Yes	Yes	Yes	Yes

This reconstructed Biblical Calendar also resolves chronological issues with the crucifixion of Christ. Only 31 A.D. out of the popular choices for this event gives a Friday crucifixion according to ancient calendar rules. And this calendar also prevents any notion of a Wednesday or Thursday crucifixion in any of these years.

As we see, the calendar principles that have been outlined in this issue are vastly superior to other calendar systems. This Reconstructed Biblical Calendar ticks all the correct boxes. Perhaps its greatest strength, and the greatest hope for unity, is in its inclusive, common sense approach through the lens of the Divine Pattern. Instead of compelling God's Feast-believing to choose between different views of reckoning time, this calendar is a calendar of reconciliation, which can bring Calculation and Observation, Astronomy and Agriculture, Conjunction and Crescent all together in such a way as to build a holistic and complete system.

The So-Called 'Blood Moon' Tetrad

A Note on the Irrelevance of this Phenomenon to the Calendar

A lot of fuss has been made, especially in evangelical circles, about the four lunar eclipses and one solar eclipse during 2014 and 2015, that have been termed "blood moons". They have been said to be aligned with Passover and the beginning of Tabernacles in both of these years. However, according to the reconstructed Biblical Calendar, the lunar eclipses will fall a month early for both Passover and Tabernacles. The 2014 eclipses were not even visible from Israel.

All lunar eclipses occur at the time of the Full Moon. Therefore, statistically, about one in every six lunar eclipses will occur close to either Passover or Tabernacles, whether they are part of a 'tetrad' or not. The fact that this research on the reconstructed Biblical Calendar is becoming available at this time is a lesson in the fact that God's seal of truth is not placed upon teachings of a sensational nature.

This series of four eclipses is the second for this century, and should Jesus' return continue to be delayed, we can expect to see up to 6 more before the year 2100. Let us focus ourselves on being ready, bringing revival to God's Church and presenting the hope of the Gospel to a world starving for salvation.

Articles in Our Next Issues

When Next the Girded Shofar Sounds

Our theme this year of Calendation will continue throughout the Pentecost and Tabernacles issues of *Girded Shofar*. We firmly believe that unity of worship is both needed and possible for God's Feast believing community. We have the opportunity to be a spectacle - either of order, or of disorder. Both options hold magnetic power. As a result of our decision we will either attract people with the simplicity of our calendar, or we will repel them with the confusion that our calendar will bring in the context of a round world.

In our Pentecost edition, we will be examining the different views on the count to Pentecost. We will also look at the spiritual meaning of the New Moons, and what significance they hold for the Church. We will also have an article revealing the many ways in which the Lunar "Sabbath" hypothesis does not fit the evidence in the Biblical narrative. We will further delve into the Divine Pattern of the Sabbath and the Feasts, and will look more at the role the stars play in the calendar in presenting the Gospel month by month. We will also look at how the reconstructed Biblical calendar strengthens the historicist position regarding the time periods in the Trumpets and other time prophecies. We will also look more at the lessons of the harvest season.

In our Tabernacles edition, we will look once again at the chronology of Jesus, including His birth at the time of Tabernacles in 4 B.C. We will also have an in-depth look at the 70 weeks and the 2300 evening mornings. The Calendar we have been presenting will prove invaluable in locking down the terminus of both periods. Christ's baptism and the stoning of Stephen will be seen to be Day of Atonement events. We will also look ahead at what is to come and where we are now in the unfolding of the antitypical Feast cycle.

We shall make a commitment to keep our brethren who hold dear these Times of blessing and refreshing in prayer. Though many are already set to keep the Feasts a month early this year, we invite all to carry out their own personal study on these topics and enter into the Divine Pattern that God has placed in the calendar. God will still bless you when you come together for your camp-meeting with open hearts, but with this calendar you have another opportunity to meet a month later, even if it's in smaller groups or online.

Month 1 - Toleh (Nisan)

First of the Sabbath	Second of the Sabbath	Third of the Sabbath	Fourth of the Sabbath	Fifth of the Sabbath	Prep. for the Sabbath	Sabbath
			New Moon Day Apr. 21	2 Apr. 22	3 Apr. 23	4 Apr. 24
5 Apr. 25	6 Apr. 26	7 Apr. 27	8 Apr. 28	9 Apr. 29	10 Apr. 30	11 May 1
12 May 2	13 May 3	Passover May 4	Unleavened Bread 1 May 5	Unleavened Bread 2 May 6	Unleavened Bread 3 May 7	Unleavened Bread 4 May 8
Unleavened Bread 5 May 9	Unleavened Bread 6 May 10	Unleavened Bread 7 May 11	22 May 12	23 May 13	24 May 14	25 May 15
26 May 16	27 May 17	28 May 18	29 May 19	30 May 20		
Sat.	Sun.	Mon.	Tue.	Wed.	Thur.	Fri.

Month 2 - Shor (Iyar)

First of the Sabbath	Second of the Sabbath	Third of the Sabbath	Fourth of the Sabbath	Fifth of the Sabbath	Prep. for the Sabbath	Sabbath
					New Moon Day May 21	2 May 22
3 May 23	4 May 24	5 May 25	6 May 26	7 May 27	8 May 28	9 May 29
10 May 30	11 May 31	12 Jun 1	13 Jun 2	14 Jun 3	15 Jun 4	16 Jun 5
17 Jun 6	18 Jun 7	19 Jun 8	20 Jun 9	21 Jun 10	22 Jun 11	23 Jun 12
24 Jun 13	25 Jun 14	26 Jun 15	27 Jun 16	28 Jun 17	29 Jun 18	
Sat.	Sun.	Mon.	Tue.	Wed.	Thur.	Fri.

Month 3 - Teomim (Sivan)

First of the Sabbath	Second of the Sabbath	Third of the Sabbath	Fourth of the Sabbath	Fifth of the Sabbath	Prep. for the Sabbath	Sabbath
						New Moon Day Jun. 19
2 Jun. 20	3 Jun. 21	4 Jun. 22	5 Jun. 23	Pentecost Jun. 24	7 Jun. 25	8 Jun. 26
9 Jun. 27	10 Jun. 28	11 Jun. 29	12 Jun. 30	13 Jul. 1	14 Jul. 2	15 Jul. 3
16 Jul. 4	17 Jul. 5	18 Jul. 6	19 Jul. 7	20 Jul. 8	21 Jul. 9	22 Jul. 10
23 Jul. 11	24 Jul. 12	25 Jul. 13	26 Jul. 14	27 Jul. 15	28 Jul. 16	29 Jul. 17
30 Jul. 18						
Sat.	Sun.	Mon.	Tue.	Wed.	Thur.	Fri.

Month 4 - Sartan (Tammuz)

First of the Sabbath	Second of the Sabbath	Third of the Sabbath	Fourth of the Sabbath	Fifth of the Sabbath	Prep. for the Sabbath	Sabbath
	New Moon Day Jul. 19	2 Jul. 20	3 Jul. 21	4 Jul. 22	5 Jul. 23	6 Jul. 24
7 Jul. 25	8 Jul. 26	9 Jul. 27	10 Jul. 28	11 Jul. 29	12 Jul. 30	13 Jul. 31
14 Aug. 1	15 Aug. 2	16 Aug. 3	17 Aug. 4	18 Aug. 5	19 Aug. 6	20 Aug. 7
21 Aug. 8	22 Aug. 9	23 Aug. 10	24 Aug. 11	25 Aug. 12	26 Aug. 13	27 Aug. 14
28 Aug. 15	29 Aug. 16					
Sat.	Sun.	Mon.	Tue.	Wed.	Thur.	Fri.

Month 5 - Aryeh (Av)

First of the Sabbath	Second of the Sabbath	Third of the Sabbath	Fourth of the Sabbath	Fifth of the Sabbath	Prep. for the Sabbath	Sabbath
		New Moon Day Aug. 17	2 Aug. 18	3 Aug. 19	4 Aug. 20	5 Aug. 21
6 Aug. 22	7 Aug. 23	8 Aug. 24	9 Aug. 25	10 Aug. 26	11 Aug. 27	12 Aug. 28
13 Aug. 29	14 Aug. 30	15 Aug. 31	16 Sep. 1	17 Sep. 2	18 Sep. 3	19 Sep. 4
20 Sep. 5	21 Sep. 6	22 Sep. 7	23 Sep. 8	24 Sep. 9	25 Sep. 10	26 Sep. 11
27 Sep. 12	28 Sep. 13	29 Sep. 14	30 Sep. 15			
Sat.	Sun.	Mon.	Tue.	Wed.	Thur.	Fri.

Month 6 - Bethulah (Elul)

First of the Sabbath	Second of the Sabbath	Third of the Sabbath	Fourth of the Sabbath	Fifth of the Sabbath	Prep. for the Sabbath	Sabbath
				New Moon Day Sep. 16	2 Sep. 17	3 Sep. 18
4 Sep. 19	5 Sep. 20	6 Sep. 21	7 Sep. 22	8 Sep. 23	9 Sep. 24	10 Sep. 25
11 Sep. 26	12 Sep. 27	13 Sep. 28	14 Sep. 29	15 Sep. 30	16 Oct. 1	17 Oct. 2
18 Oct. 3	19 Oct. 4	20 Oct. 5	21 Oct. 6	22 Oct. 7	23 Oct. 8	24 Oct. 9
25 Oct. 10	26 Oct. 11	27 Oct. 12	28 Oct. 13	29 Oct. 14		
Sat.	Sun.	Mon.	Tue.	Wed.	Thur.	Fri.

Month 7 - Moznayim (Tishri)

First of the Sabbath	Second of the Sabbath	Third of the Sabbath	Fourth of the Sabbath	Fifth of the Sabbath	Prep. for the Sabbath	Sabbath
					Trumpets	2
					Oct 15	Oct 16
3	4	5	6	7	8	9
Oct 17	Oct 18	Oct 19	Oct 20	Oct 21	Oct 22	Oct 23
Atonement	11	12	13	14	Tabernacles 1 (Holy Convocation)	Tabernacles 2
Oct 24	Oct 25	Oct 26	Oct 27	Oct 28	Oct 29	Oct 30
Tabernacles 3	Tabernacles 4	Tabernacles 5	Tabernacles 6	Tabernacles 7	Last Great Day (Holy Convocation)	23
Oct 31	Nov 1	Nov 2	Nov 3	Nov 4	Nov 5	Nov 6
24	25	26	27	28	29	30
Nov 7	Nov 8	Nov 9	Nov 10	Nov 11	Nov 12	Nov 13
Sat.	Sun.	Mon.	Tue.	Wed.	Thur.	Fri.

Month 8 - Akrah (Chesvan)

First of the Sabbath	Second of the Sabbath	Third of the Sabbath	Fourth of the Sabbath	Fifth of the Sabbath	Prep. for the Sabbath	Sabbath
New Moon Day	2	3	4	5	6	7
Nov 14	Nov 15	Nov 16	Nov 17	Nov 18	Nov 19	Nov 20
8	9	10	11	12	13	14
Nov 21	Nov 22	Nov 23	Nov 24	Nov 25	Nov 26	Nov 27
15	16	17	18	19	20	21
Nov 28	Nov 29	Nov 30	Dec 1	Dec 2	Dec 3	Dec 4
22	23	24	25	26	27	28
Dec 5	Dec 6	Dec 7	Dec 8	Dec 9	Dec 10	Dec 11
29						
Dec 12	Dec 13					
Sat.	Sun.	Mon.	Tue.	Wed.	Thur.	Fri.

Month 9 - Keshet (Kislev)

First of the Sabbath	Second of the Sabbath	Third of the Sabbath	Fourth of the Sabbath	Fifth of the Sabbath	Prep. for the Sabbath	Sabbath
	New Moon Day	2	3	4	5	6
	Dec 13	Dec 14	Dec 15	Dec 16	Dec 17	Dec 18
7	8	9	10	11	12	13
Dec 19	Dec 20	Dec 21	Dec 22	Dec 23	Dec 24	Dec 25
14	15	16	17	18	19	20
Dec 26	Dec 27	Dec 28	Dec 29	Dec 30	Dec 31	Jan 1
21	22	23	24	25	26	27
Jan 2	Jan 3	Jan 4	Jan 5	Jan 6	Jan 7	Jan 8
28	29	30				
Jan 9	Jan 10	Jan 11	Jan 12			
Sat.	Sun.	Mon.	Tue.	Wed.	Thur.	Fri.

Month 10 - Chedi (Tevet)

First of the Sabbath	Second of the Sabbath	Third of the Sabbath	Fourth of the Sabbath	Fifth of the Sabbath	Prep. for the Sabbath	Sabbath
			New Moon Day	2	3	4
			Jan 12	Jan 13	Jan 14	Jan 15
5	6	7	8	9	10	11
Jan 16	Jan 17	Jan 18	Jan 19	Jan 20	Jan 21	Jan 22
12	13	14	15	16	17	18
Jan 23	Jan 24	Jan 25	Jan 26	Jan 27	Jan 28	Jan 29
19	20	21	22	23	24	25
Jan 30	Jan 31	Feb 1	Feb 2	Feb 3	Feb 4	Feb 5
26	27	28	29			
Feb 6	Feb 7	Feb 8	Feb 9	Feb 10		
Sat.	Sun.	Mon.	Tue.	Wed.	Thur.	Fri.

Month 11 - Deli (Shevat)

First of the Sabbath	Second of the Sabbath	Third of the Sabbath	Fourth of the Sabbath	Fifth of the Sabbath	Prep. for the Sabbath	Sabbath
				New Moon Day	2	3
				Feb 10	Feb 11	Feb 12
4	5	6	7	8	9	10
Feb 13	Feb 14	Feb 15	Feb 16	Feb 17	Feb 18	Feb 19
11	12	13	14	15	16	17
Feb 20	Feb 21	Feb 22	Feb 23	Feb 24	Feb 25	Feb 26
18	19	20	21	22	23	24
Feb 27	Feb 28	Feb 29	Mar 1	Mar 2	Mar 3	Mar 4
25	26	27	28	29	30	
Mar 5	Mar 6	Mar 7	Mar 8	Mar 9	Mar 10	Mar 11
Sat.	Sun.	Mon.	Tue.	Wed.	Thur.	Fri.

Month 12 - Dagim (Adar)

First of the Sabbath	Second of the Sabbath	Third of the Sabbath	Fourth of the Sabbath	Fifth of the Sabbath	Prep. for the Sabbath	Sabbath
						New Moon Day
						Mar 11
2	3	4	5	6	7	8
Mar 12	Mar 13	Mar 14	Mar 15	Mar 16	Mar 17	Mar 18
9	10	11	12	13	14	15
Mar 19	Mar 20	Mar 21	Mar 22	Mar 23	Mar 24	Mar 25
16	17	18	19	20	21	22
Mar 26	Mar 27	Mar 28	Mar 29	Mar 30	Mar 31	Apr 1
23	24	25	26	27	28	29
Apr 2	Apr 3	Apr 4	Apr 5	Apr 6	Apr 7	Apr 8
Sat.	Sun.	Mon.	Tue.	Wed.	Thur.	Fri.



Have You?

Applied Jesus' Blood to the Frames of Your Heart

"The work of every Christian has ever been to sprinkle the door posts with blood, gather their children into their houses with them, that the destroying angel might see the mark of God pointing to the only begotten Son of the Father."
(PC, p. 348)

Girded Shofar
Sounding God's Appointed Times

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